ARDHA-MĀGADHĪ READER

BY

BANARSI DAS JAIN, M.A.

In charge of the Compilation of a Panjabi Dictionary,
Oriental College, Lahore.

PUBLISHED BY

THE UNIVERSITY OF THE PANJAB,
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To

THE LATE SASTRA-VISARADA JAINACARYA

Srí Vijaya Dharma Súrí

This book is dedicated as a mark
of reverence and appreciation
for the Noble work done
by him in encouraging
the study of Janism
on Scientific lines.

By his lay disciple,
BANARSI DAS JAIN.

PREFACE

In his speech at the S. S. Jain Conference held at Lahore in 1917, Principal A. C. Woolner of the Oriental College pointed out that the absence of Ardha-Mágadhí Grammars and Readers was one of the chief causes why the study of Jaina scriptures was not so popular among European scholars as that of the Buddhist. At that time I had been collecting Jain books for the Panjab University Library and in the course of a few months more, it seemed to me that sufficient materials had become available in the Library for the compilation of an Ardha-Mágadhí Reader. I, therefore, requested Principal Woolner to prepare an Ardha-Mágadhí reader for the benefit of the Jains and others. He considered my request, and in October of the same year advised *me* to undertake it. After working at it for two years, I showed him what I had done. He approved of my work and agreed to include it in the Oriental publications of the Panjab University. The manuscript was consequently sent to a press at Lahore but unfortunately the press stopped work soon after. In the meantime Principal Woolner had left India on leave. On his return from England I obtained his fresh sanction for the estimate of cost submitted by the Allahabad Mission Press to which the work of printing was entrusted in April 1921. On account of long time required for exchange of proofs by post and for other reasons the printing has taken more than two years.

As the Press had not all the diacritical marks for printing Sanskrit and Prakrit according to the modern system of transliteration I, therefore, had to follow the old system shown on p. ix under Alphabet. Sanskrit ष=sh, श=*s*, ऋ=*ri* and Visarga=*h*.

In the course of my trip during the Summer vacation 1920, I showed my manuscript to several Jains, laymen and monks at Calcutta, Bombay, Poona, Ahmedabad, Girnar, Palitana etc. They all agreed that really there was a great need for such a book.

My best thanks are due to Principal A. C. Woolner for encouraging me to write this reader, for including it in the Oriental Publications of the Panjab University and for going through the English translation and the sketch of grammar.

LUDHIANA
June 27, 1923.

BANARSI DAS JAIN.

CONTENTS

Ardha-Mágadhí Grammar.

A. ALPHABET.

a. Vowels.

Short	अ a	इ i	उ u	ए (e)	ओ (o)
Long	आ á	ई í	ऊ ú	ए e	ओ o

b. Consonants.

	Surds.		Sonants.		
	Unaspirates.	Aspirates.	Unaspirates.	Aspirates.	Nasals.
Mutes.	क् k	ख् kh	ग् g	घ् gh	ङ् *n*
	च् c	छ् ch	ज् j	झ् jh	ञ् ṅ
	ट् ṭ	ठ् ṭh	ड् ḍ	ढ् ḍh	ण् ṉ
	त् t	थ् th	द् d	ध् dh	न् n
	प् p	फ् ph	ब् b	भ् bh	म् *m*
		स् s	य् y र् r ल् l व् v	ह् h	ं m anusvára

c. Notes.

(1) Nasal vowels, also, are used in verse. A pure vowel when followed by an anusvára is often nasalised for the sake of metre, and then the anusvára disappears.

(2) Short ए (e) and ओ (o) are not distinguished in Mss. They are indifferently denoted by ए or इ and ओ or उ respectively.

(3) ङ्, ञ्, ण्, न् and म् followed by mutes of their class, are always replaced by the anusvára[1].

(4) Conjunct consonants may occur as (i) double *e.g.* क्क, ग्ग, च्च, etc., (ii) an unaspirate followed by a similar aspirate of the same class, *e.g.*, क्ख, ग्घ, च्छ, etc., (iii) a nasal followed by a mute of the same class, when the nasal must change to anusvára *e.g.* अंग, संख, पंच etc., (iv) anusvára followed by व or अंस *e.g.* संवर, हंस or (v) ण् or म् followed by ह् *e.g.* विण्हु, अम्हे.

(5) ड् and ढ् when not initial and not occuring in conjunct consonants were probably pronounced like Hindí ड़् ṛ and ढ़् ṛh respectively.

B. Declension.

Ardha-Mágadhí like Sanskrit admits of declension in nouns[2] for number and case, and of conjugation in verbs for person, tense and voice. In it there

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1. This is really a peculiarity of spelling. In pronunciation the nasals retain their proper sound *e.g.* अंग is pronounced as अङ्ग anga, पंच as पञ्च pañca, दंड as दण्ड daṇḍa, दंत as दन्त danta, अंब as अम्ब amba and so forth.

2. Including Adjectives, Numerals and Pronouns.

are two numbers, Singular and Plural; three genders[1] Masculine, Feminine and Neuter; and eight[2] cases with the same functions as in Sanskrit.

a. Nouns.

The order of cases as given by Sanskrit Grammarians is based on similarity of forms. On the same principle the order of cases in a Prakrit Grammar should be Nominative, Vocative, Accusative, Dative, Genitive, Instrumental, Locative and Ablative which will be used in these pages when full declension of a noun is given.

For convenience sake the declension of nouns may be treated under the following heads :—

(a) Masculine nouns ending in अ.

(b) Masculine nouns ending in इ or उ.

(c) Neuter nouns ending in अ, इ or उ.

(d) Feminine nouns ending in इ or उ.

(e) Feminine nouns ending in आ, ई or ऊ.

(f) Irregular forms.

a. देव m. 'a god'

	Singular	Plural
N.	देवे, देवो	देवा
V.	देवा ! देवो !	देवा !

1. The gender of most nouns is fixed. Nouns denoting animate objects and adjectives change their gender according to certain rules.

2. To say that Prakrits have no Dative case means that they have lost the direct descendant of the old Indian prototype, its place having been taken by the Genitive form. Ardha-Mágadhí, however, retains the old Dative Singular side by side with the new one.

A. देवं	देवे, देवा
D. देवस्स, देवाए	देवाणं
G. देवस्स	देवाणं
I. देवेणं	देवेहिं
L. देवंसि, देवे	देवेसु
Ab. देवाओ, देवा	देवेहिंतो

Note 1. Sometimes in poetry the final anusvára disappears and the preceding vowel may or may not be nasalised[1].

2. The forms देवो N. Sing. and देवा A. Pl are frequent in poetry, but rare in prose.

b. मुणि m 'a sage', साहु 'a monk'

Singular

N. मुणी	साहू
V. मुणी !	साहू !
A. मुणिं	साहुं
D. G. मुणिणो, मुणिस्स	साहुणो, साहुस्स
I. मुणिणा	साहुणा
L. मुणिंसि	साहुंसि
Ab. मुणीओ, मुणिणो	साहूओ, साहुणो

Plural

N. A. मुणिणो, मुणी	साहुणो, साहू, साहवो
V. मुणिणो ! मुणी !	साहवो !
D. G. मुणीणं	साहूणं
I. मुणीहिं	साहूहिं
L. मुणीसु	साहूसु
Ab. मुणीहिंतो	साहूहिंतो

Note. In N. and Ac. Pl. the forms मुणओ and साहूओ, also, are met with.

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1. Nasalisation of a vowel is denoted in Deva-Nágarí by चन्द्रबिन्दु (ँ) e g. देवेहि devehim may become देवेहिँ devehiँ or even देवेहि devehi.

c. वण n. 'forest' दहि n. 'curd' महु n. 'honey'

Singular

N. A.	वणं	दहिं	महुं

Plural

N. A.	वणाइं, वणाणि	दहीइं, दहीणि	महूइं, महूणि

For other cases the neuter stems are declined like the corresponding masculine ones.

d. कुच्छि f. 'womb' धेणु f. 'cow'

Singular

N. V.	कुच्छी	धेणू
A.	कुच्छिं	धेणुं
D. G. I.	कुच्छीए	धेणूए
L.	कुच्छिंसि	धेणुंसि
Ab.	कुच्छीओ	धेणूओ

Plural

N. V. A.	कुच्छीओ, कुच्छी	धेणूओ, धेणू
D. G.	कुच्छीणं	धेणूणं
I.	कुच्छीहिं	धेणूहिं
L.	कुच्छीसु	धेणूसु
Ab.	कुच्छीहिंतो	धेणूहिंतो

e. साला f. 'house' देवी f. 'goddess' वहू f. 'daughter-in-law'

Singular

N.	साला	देवी	वहू
V.	साले !	देवी !	वहू !
A.	सालं	देविं	वहुं
D. G. I. L.	सालाए	देवीए	वहूए
Ab.	सालाओ	देवीओ	वहूओ

Plural

N. V. A.	सालाओ, साला	देवीओ, देवी	वहूओ, वहू
D. G.	सालाणं	देवीणं	वहूणं
I.	सालाहिं	देवीहिं	वहूहिं
L.	सालासु	देवीसु	वहूसु
Ab.	सालाहिंतो	देवीहिंतो	वहूहिंतो

f. There is a number of words of frequent use that are declined a little differently from the above types. Their irregular forms are generally the direct descendents of the corresponding old Indian ones which analogy has failed to reduce to any of the common types. Among masculines may be noted :—

(i) (पिउ or पिइ (Skt. पितृ) 'father'

	Singular	Plural
N. V.	पिया (Skt. पिता, पितः)	पियरो (Skt. पितरः)
A.	पियरं (Skt. पितरम्)	पियरो
D. G.	पिउणो, पिउस्स	पिऊणं, पिईणं
I.	पिउणा	पिऊहिं, पिईहिं
L	पियरि (Skt. पितरि)	पिऊसु, पिईसु
Ab.	पिउणो	पिऊहिंतो, पिईहिंतो

(ii) भाउ or भाइ (Skt. भ्रातृ) 'brother.'

Sing. N. V. भाया (Skt. भ्राता), A. भायरं (Skt. भ्रातरम्), D.G. भाउणो भाउस्स. Pl. N. V. भायरो (Skt. भ्रातरः), भायरा ; A. भायरो, भायरे, D. G. भाऊणं, भाईणं ; I. भाऊहिं, भाईहिं ;

(iii) Similarly are declined the agent nouns derived from old stems ending in ऋ *e.g.* दाउ or दाइ (Skt. दातृ) 'giver'.

(iv) Among Feminines may be noted :—

माउ or माइ (Skt. मातृ) 'mother.'

N. माया (Skt. माता)	मायरो (Skt. मातरः)
A. मायरं (Skt. मातरम्)	मायरो
D. G. माऊए	माऊणं, माईणं
I. माउणा	माऊहिं, माईहिं, मायाहिं
L. माऊए	माऊसु, माईसु

धूया (Skt. दुहितृ) 'daughter' is declined like साला *f.* but धूयरं A. Sing. and धूयराहिं I. Pl. also occur.

(v) Other examples are राय m. 'king' and आय or अप्प m. 'self'.

राय (Skt. राजन्) 'king.'

Sing. N. राया (Skt. राजा); V. रायं (Skt. राजन्), राया; A रायं, रायाणं (Skt. राजानम्) D. G. रण्णो (Skt. राज्ञः), रायस्स. I. राइणा, रण्णा (Skt. राज्ञा) Pl. N. V. रायाणो (Skt. राजानः); A रायाणो; D. G. राईणं; I. राईहिं; L. राईसु.

आय or अप्प (Skt. आत्मन्) 'self'

Sing. N. आया, अप्पा (Skt. आत्मा); A. आयाणं अप्पाणं. अत्ताणं (Skt. आत्मानम्); D. G. अप्पणो (Skt आत्मनः) I. अप्पणा (आत्मना); Ab. आयओ, अत्तओ (Skt. आत्मनः) Pl. N. A. अप्पणो (Skt. आत्मानः, आत्मनः).

(vi) Sometimes the irregular forms exist side by side with the regular ones. This occurs chiefly where the old stem ends in अत्, वत्, मत् or अस्, e g. वय 'a word' has I. Sing. वएणं and वयसा (Skt. वचसा); तव 'penance' has I. Sing तवेणं and तवसा (Skt. तपसा); तेय 'heat' has I. Sing. तेएणं and तेयसा (Skt. तेजसा); अरहंत 'Arhat' has N. Sing. अरहंते and अरहं (Skt. अर्हन्); भगवंत 'Venerable' has G. Sing. भगवंतस्स and भगवओ (Skt. भगवतः), I. Sing. भगवंतेणं and भगवया (Skt. भगवता) etc.

b. Adjectives.

Adjectives are declined exactly like nouns. They take the same number, gender and case as the noun which they qualify.

Comparative and Superlative degrees are expressed by adding-यर (or-तर) and-यम (or-तम) respectively to the Positive *e. g.* अप्प ' little ', अप्पयर less, अप्पयम; least ; दढ 'strong', दढयर 'stronger',, दढयम ' strongest', मह (Skt. महत्) 'great', महत्तर 'greater', महत्तम 'greatest'. Some of the forms are the remnants of the old prototypes in-ईयस् and-इष्ठ *e. g* सेयं (Skt. श्रेयस्) ' better ', कणिट्ठ (Skt. कनिष्ठ) ' youngest ', जेट्ठ (Skt. ज्येष्ठ) ' eldest.'

c. Numerals.

Cardinals. 1. एग or एक्क is used in the Singular

	N.	A.	D. G.	I.	L.	Ab.
Mas.	एगे	एगं	एगस्स	एगेणं	एगंसि	एगाओ
Neut.	एगं	,,	,,	,,	,,	,,
Fem.	एगा	,,	एगाए	एगाए	एगाए	,,

एग when used in the plural means ' some ' ' a few.'

		N.	A.	D. G.	I.	L.	Ab.
		एगे	एगे	एगेसिं	एगेहिं	एगेसु	एगेहिंतो
2. दो[1]	Mas.	दो	दो	दोण्हं	दोहिं	दोसु	दोहिंतो
	Neut.	दोण्णि		,,	,,	,,	,,
	Fem.	दुवे		,,	,,	,,	,,

At the beginning of a compound, दो often become दु or बे *e g.* दोमासिय ' lasting for two months ', दुगुण ' double ' दुपय ' biped ' बेइंदिय ' having two sense organs.'

1. From 2-18 (दो to अट्ठारस) used in the plural.

3. ति Mas. तओ तओ तिण्हं तिहिं[1] तीसु तीहिंतो
Neut. तिण्णि तिण्णि " " " "

At the beginning of a compound ति may become ते, *e.g.* तिविह 'of three kinds', तेइंदिय 'having three sense-organs.'

4.[2] चउ Mas. चत्तारो चत्तारो चउण्हं चउहिं चउसु चउहिंतो
" चउरो चउरो " " " "
Neut. चत्तारि चत्तारि " " " "

In compounds चउ becomes चउर् before words beginning with a vowel, *e.g.* चउरिंदिय 'having four sense-organs.' But if the word begins with a consonant, the latter is doubled, *e.g.* चउव्विह 'of four kinds,' चउप्पय 'quadruped'.

5. पंच—पंच पंच पंचण्हं पंचहिं पंचसु पंचहिंतो
Before other numerals पंच becomes पण or पण्ण, *e.g.* पणवीसं 'twenty-five', पण्णरस 'fifteen'.

6. छ In compounds छ becomes सड् before words beginning with a vowel, *e.g.* सडंगवी 'knowing the six a*n*gas (of the Vedas)'. A consonant after छ is doubled, *e.g.* छम्मासिय, 'lasting for six months', छ-द्दिसि 'in six directions'.

7. सत्त, 8 अट्ठ 9 नव, 10 दस, 11 एक्कारस, इक्कारस, 12 दुवा-लस, बारस, 13 तेरस, 14 चोद्दस, चउद्दस, 15 पण्णरस, 16 सोलस, 17 सत्तरस, 18 अट्ठारस, 19 एगूणवीस, अउणवीस (इ), 20 वीस(इ), 21 एगवीस(इ), 22 बावीस 23 तेवीव, 24

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1. Sometimes तीहिं.
2. No regard is paid to the gender of दो, ति and चउ. The same form may be used for all genders, thus we find तिण्णि पुरिस 'three men', तओ वणाइं 'three forests.' Other numerals have a single form to represent all the genders.

चउवीस, 25 पण्णवीस, 26 छव्वीस, 27 सत्तवीस, अट्ठावीस, 29 अउणत्तीस, 30 तीस, 31 एक्कतीस, 32 बत्तीस, 33 तेत्तीस, 34 चोत्तीस, 35 पणतीस, 36 छत्तीस, 37 सत्ततीस, 38 अट्ठत्तीस, अट्ठतीस, 39 एगूणचत्तालीस, 40 चत्तालीस, 41 एक्कचत्तालीस, इगयाल, 42 बायालीस, 43 तेयालीस, 44 चउयालीस, चोयालीस, 45 पणयालीस, पणयाल, 46 छायालीस, 47 सत्तचत्तालीस, सत्त-चालीस, सायालीस, 48 अट्ठचत्तालीस, अढयालीस, अढयाल, 49 एगूणपण्णास, अउणापण्ण, 50 पण्णास[1], 51 एक्कावण्ण, 52 बावण्ण, 53 तेवण्ण, 54 चउवण्ण, 55 पणपण्ण 56 छप्पण्ण, 57 सत्तावण्ण, 58 आट्ठवण्ण, 59 एगूणसट्ठि, अउणट्ठि, 60 सट्ठि[2], 61 इगसट्ठि, एगट्ठि, 62 बासट्ठि, बावट्ठि, 63 तेसट्ठि, तेवट्ठि, 64 चोसट्ठि, चउवट्ठि, 65 पणसट्ठि, पण्णट्ठि, 66 छावट्ठि, 67 सत्तसट्ठि, 68 अढसट्ठि, अट्ठ सट्ठि, 69 एगूणसत्तरि, अउणत्तरि, 70 सत्तरि[3], 71 एक्कसत्तरि, 72 बावत्तरि,73 तेवत्तरि, 74 चोवत्तरि, 75 पंचहत्तरि, पण्णत्तरि, 76 छावत्तरि, 77 सत्तहत्तरि, 78 अट्ठहत्तरि, 79 एगूणासीइ,80 असीइ, 81 एक्कासीइ, 82 बासीइ, 83 तेसीइ, तेयासी, 84 चउरासीइ, चोरासी, 85 पंचासीइ, 86 छलसीइ, 87 सत्तासीइ, 88 अट्ठासीइ, 89 एगूणणउइ, 90 नउइ, 91 एक्कणउइ, 92 बाणउइ, 93 तेणउइ, 94 चउणउइ, 95 पंचाणउइ 96 छण्णउइ, 97 सत्तणउइ, 98 अट्ठाणउइ, 99 नवणउइ ।

A. Rules for the use of Numerals:

1 is used in the Singular in all the genders.

2-4 have different forms in different genders, but no regard is paid to them. See p. xvii n. 2.

5-18 Used in the Plural as Masculines, and declined exactly like पंच.

19-48 Used in the Singular only. They are declined in the Nom. and Acc. like Neuters end-

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1. Changed to ॰पण्ण or ॰वण्ण in other numerals.
2. May change to ॰अट्ठि or ॰वट्ठि in other numerals.
3. May change to ॰हत्तरि or ॰वत्तरि in other numerals.

ing in अ, and in other cases like Feminines ending in आ.

49-58 Used in the Plural and declined like पंच. In cases other than the Nom. and Acc., they are often declined like Feminines ending in आ.

59-99 Used in the Singular. They are declined in the Nom. and Acc. like Neuters ending in इ, and in other cases like Feminines ending in ई.

B. Examples.

Nom. अट्ठमस्स अंगस्स दस अज्झयणा पएणत्ता of the eighth Anga, ten chapters have been preached.

एगूणवीसं अज्झयणा पएणत्ता of the Náyás nineteen chapters have been preached. नायाणं एगूणवीसं अज्झयणा पएणत्ता of the Náyás nineteen chapters have been preached.

तेवीसं तित्थयरा (there had been) twenty-three Tírthankaras.

सुमिणसत्थेसु बायालीसं सुमिणा, तीसं महासुमिणा, बावत्तरिं सव्वसुमिणा पएणत्ता.

In books on dreams forty-two dreams, thirty great dreams, seventy-two dreams in all have been preached.

Acc. अरहंतमायरो चउद्दस महासुमिणे पासित्ता पडिबुज्झंति Mothers of Arhats awake after seeing fourteen great dreams.

वीसं वासाइं सामएणपरियागं पाउणित्ता.

After leading the life of a Samana for twenty years.

अरहंते कित्तइस्सं चउवीसं पि केवली.

I shall praise the Arhats, all the twenty-four Kevalins.

बावत्तरिं कलाओ सिक्खाविता·
Having taught the seventy-two arts·

Ins· एक्कवीसाए तित्थयरेहिं By twenty-one Tírthakaras.
पंचहत्तरीए वासेहिं सेसेहिं Seventy-five years being left.

Gen. दुवालसण्हं भारियाणं of twelve wives.
एएसिं चउद्दसण्हं महासुमिणाणं of these fourteen great dreams.
बत्तीसाए देवाणं of thirty-two gods·

Loc. तीसाए वाससहस्सेसु In thirty thousands of years.
बावीसाए परीसहेसु In twenty-two sufferings.

Higher numerals.

100 सय used as neuter or mas· 200 दो सया, दो सयाइं 300 तिण्णि सयाइं, 400 चत्तारि सयाइं, 1,000 दस सया or सहस्स (neut. or mas.) साहस्सी fem. 2,000 दो सहस्साइं, दुवे सहस्से. 14,000 Samanas चोद्दस समणसाहस्सीओ 36,000 ajjiyá छत्तीसं अज्जियासाहस्सीओ. 108, अट्ठसय, 1008 अट्ठसहस्स ; 30,249 yojanas तीसं च सहस्साइं, दोण्णि य अउणापण्णे जोयणसए. 1721 yojanas;सत्तरस एक्कवीसे जोयणसए. 430 Yojanas चत्तारि तीसे जोयणसए. 1,00,000 सयसहस्स (neut. mas.) सयसाहस्सी fem.; sometimes लक्खं. 10,00,000 दस सयसहस्साइं. 1,00,00,000 कोडि fem.; 100,000,000,000,000 कोडाकोडि fem·; पलिओवम = the time necessary to empty at the rate of one hair a century, a well of 100 Yojanas in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to some the well should be one Yojana in every dimension. 1,000,000,000,000,000 (दस कोडाकोडी) पलिओवम make a सागरोवम.

d. Ordinals.

1 पढम, पढमिल्ल; 2 विइय, बीय, दोच्च; 3 तइय, तच्च; 4 चउत्थ; 5 पंचम; 6 छट्ठ; 7 सत्तम; 8 अट्ठम; 9 नवम; 10 दसम; 11 एक्कारसम; 12 बारसम, दुवालसम; 13 तेरसम; 14 चउद्दसम, चोद्दसम; 15 पन्नरसम; 16 सोलसम; 17 सत्तारसम; 18 अट्ठारसम, अढारसम; 19 एगूणवीसइम, ०सम; 20 वीसइम, वीस; 23 तेवीसइम; 24 चउवीसइम; 30 तीसइम तीस; 40 चत्तालीसइम; 49 अउणापन्न;55 पन्नपन्नइम; 72 बावत्तर; 80 असीइम; 84 चउरासीइम; 85 पंचासीइम; 97 सत्ताणउय.

Note. 1. Ordinals are generaly formed by adding म to the Cardinals.

2. Their feminine is formed by adding ई or आ. पढम has always पढमा.

e. Numerals increased by ' half '.

$\frac{1}{2}$ अड्ढ, अद्ध; $1\frac{1}{2}$ दिवड्ढ, $2\frac{1}{2}$ अडढाइज्ज; $3\frac{1}{2}$ अद्धुट्ठ; $4\frac{1}{2}$ अद्धपंचम;$5\frac{1}{2}$ अद्धछट्ठ; $6\frac{1}{2}$ अद्धसत्तम; $7\frac{1}{2}$ अद्धट्ठम,$8\frac{1}{2}$ अद्धनवम.

Note. A number increased by half is generally represented by adding the next higher ordinal to अद्ध. दिवड्ढ Skt. द्विकार्ध or द्वितीयार्ध.

f. Multiplicatives.

1 सइं ' once '. 2 दुखुत्तो, दुक्खुतो, दोच्चं ' twice '.
3 तिखुत्तो, तिक्खुत्तो, तच्चं ' thrice '. 7 सत्तखुत्तो, ' Seven times ' 3×7 तिसत्तखुत्तो twenty-one times. अणेगसयसहस्सखुत्तो ' Several hundred thousand times '.

∞ अणंतखुत्तो ' infinitely.' ad infinitum.

g. PRONOUNS.

First person.

	Singular	Plural
N.	अहं, हं	अम्हे,वयं
Ac.	ममं, मं	अम्हे, णे
D.G.	मम, ममं, मे	अम्हं, णो
I.	मए	अम्हेहिं
L.	[ममंसि, मई]	[अम्हेसु]
Ab.	ममाहिंतो	[अम्हेहिंतो]

Second person.

	Singular	Plural
N.	तुमं, तं	तुब्भे, तुम्हे
Ac.	तुमं	तुब्भे, भे
D.G.	तव, ते, तुब्भ	तुब्भं, तुब्म्हं, भे, वो
I.	तुमे	तुब्भेहिं
L.	तुमंसि, [तई]	[तुब्भेसु]
Ab.	[तुमाहिंतो]	[तुब्भेहिंतो]

Third person.

Singular

	Mas.	Neut.	Fem.
N.	से, सो	तं	सा
Ac.	तं		तं
D.G.	तस्स, से		तीसे
I.	तेणं		तीए, ताए
L.	तंसि तंमि		तीसे
Ab.	ताओ		ताओ

Plural

	Mas.	Neut.	Fem.
N. Ac.	ते	ताइं, ताणि	ताओ
D.G.	तेसिं		तासिं

I.	तेहिं	ताहिं
L.	तेसु	तासु
Ab.	[तेहिंतो]	[ताहिंतो]

Demonstratives.

1. एय (Skt. एतद्) 'This,' 'that.'

Singular

	Mas.	Neut.	Fem.
N.	एसे, एसेा	एयं	एसा
Ac.	एयं		एयं
D.G.	एयस्स		एयाए
I.	एएणं		एयाए
L.	एयंसि, एयंमि		एयाए
Ab.	एयाओ		एयाओ

Plural

	Mas	Neut.	Fem.
N. Ac.	एए	एयाइं	एयाओ
D.G.	एएसिं		एयासिं
I.	एएहिं		एयाहिं
L.	एएसु		एयासु
Ab.	[एएहिंतो]		[एयाहिंतो]

2. इम (Skt. इदम्) 'this.'

Singular

	Mas.	Neut.	Fem.
N.	इमे, अयं	इमं, इदं	इमा, इयं
Ac.	इमं	इमं, इदं	इमं
D.G.	इमस्स, अस्स		इमीसे, इमाए
I.	इमेणं		इमाए
L.	इमंसि, इमंमि, अस्सिं		इमीसे, इमाए
Ab.	इमाओ		इमाओ

Plural

	Mas.	Neut.	Fem.
N. Ac.	इमे	इमाइं	इमाओ
D.G.	इमेसिं		इमासिं
I.	इमेहिं		इमाहिं
L.	इमेसु		इमासु
Ab.	[इमेहिंतो]		[इमाहिंतो]

Interrogative.

क (Skt. किम्) ' Who ?' ' which ?'

Singular

	Mas.	Neut	Fem.
N.	के	कं	का
Ac.	कं		कं
D.G.	कस्स		कीसे
I.	केणं		काए
L.	कंसि [कंमि, कह्सिं]		कीसे
Ab.	काओ		काओ

Plural

	Mas.	Neut.	Fem.
N. Ac	के	काइं	काओ
D.G.	केसिं		कासिं
I.	केहिं		काहिं
L.	केसु		कासु
Ab.	[केहिंतो]		[काहिंतो]

Relative.

ज (Skt. यद्)

Declined exactly like interrogative ' क.'

Other pronouns.

अएण 'other', अवर ' other ', एग (pl.) ' some ', कयर ' which ', पर ' other ', सव्व ' all ' etc. are declined like ' क '.

C. Sandhi.

In Sankrit certain changes take place in certain groups of letters when they come together *e.g.* अ and इ together become ए as in देव + इन्द्र = देवेन्द्र ; त् followed by न् becomes न् as in जगत् + नाथ = जगन्नाथ and so on. The technical name for such changes is Sandhi which Sanskrit grammarians treat under three heads, viz., Vowel Sandhi, Consonant Sandhi and Visarga Sandhi. Now in Ardha-Mágadhí Visarga does not exist, and no two different consonants come together[1], hence only the vowel Sandhi remains, and that too is not compulsory. Internal Sandhi[2], however, is always observed.

The following are the chief types of Sandhi :—

(i) अ + अ = आ

जीव + अजीव = जीवाजीव "Jíva and Ajíva."

य + अवि = यावि 'and also.'

(ii) अ + अ followed by a conjunct consonant[3] = अ

मरण + अंत = मरणंत 'lasting till death', 'fatal.

उत्तर + अड्ढ = उत्तरड्ढ 'Northern half'.

न + अत्थि = नत्थि 'It is not'.

(iii) अ + इ = ए

राय or राअ + इसि = राएसि 'a royal sage'.

महा + इसि = महेसि 'The great sage'.

(iv) अ + इ followed by a conjunct consonant = इ

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(1) For exceptions see p. x.

(2) *i. e*, between the final letter of a base and the initial letter of an affix. It is distinguished from External Sandhi which takes place between the final letter of a word and the initial latter of the next word.

(3) See Note 5 p. x.

महा + इडढी = महिड्डी ' great glory.'
देव + इंद = देविंद ' Lord of gods.'

(v) अ + उ = ओ
सीय or सीअ + उदग = सीओदग ' cold water.'
समण + उवासग = समणोवासग ' Servant of the Samana ', ' *S*rávaka '.

(vi) अ + उ = followed by a conjunct consonant = उ
पुरिस + उत्तम = पुरिसुत्तम ' best among men,' ' an epithet of the Jinas.'

जिण्ण + उज्जाण = जिण्णुज्जाण ' a ruined old garden.'

(vii) अ + ए = ए
इह + एव = इहेव ' even here.'

(viii) अ + ओ = ओ
भक्ख + ओयण = भक्खोयण ' Pastry and boiled rice.'

(ix) An anusvára followed by a vowel is changed into म् *e.g.* धम्मं आइक्खइ = धम्ममाइक्खइ ' he declares the law,' फलं इच्छइ = फलमिच्छइ ' he desires the fruit.'

(x) In compounds, an anusvára is sometimes inserted if the next membert begins with a vowel, *e.g.*, अण्ण + अण्ण = अण्णमण्ण ' one another दीह + अद्धा = दीहमद्धा ' having a long journey ' ' distant ' ' vast'; गोण + आइ = गोणमाइ ' ox etc.', आहार + आईणि = आहारमाईणि ' food etc.'

D. VERB.

A verb in Ardha-Mágadhí is conjugated for person, number, tense, mood and voice. There are

three persons, three tenses[1], two moods[2] and two voices.

The verbal roots are divided into two groups—the पास group and the कर group—according as the terminations are directly added to the root, or an additional ए is inserted between the root and some of the terminations.[3]

a. Present Tense (Active).

Terminations.

	III Person	II Person	I Person
Singular	इ	सि	आमि
Plural	अंति	ह	आमो

पास 'to see'

	Singular	Plural
III	पासइ	पासंति
II	पाससि	पासह
I	पासामि	पासामो

कर 'to do'

	Singular	Plural
III	करेइ	करेंति
II	करेसि	करेह
I	करेमि	करेमो

Note. —Sandhi rules are observed while adding terminations to the roots.

Exceptions. 1. इ (III Sing.) does not undergo Sandhi.

2. अंति (III Plur.) loses its अ in कर roots, and आमि and आमो their आ.

Irregular.

अत्थि	He, she, it, is	संति	they are
असि, सि	Thou art	त्थ	you are
अंसि, मि	I am	मो	we are

(1) Present, Past and Future with their usual functions.

(2) Imperative denoting order or command ; and Potential denoting precept, authority or choice.

(3) Especially the Present and Imperative terminations.

The above are derived from the corresponding forms of the Sanskrit root अस् to be.

b. Past Tense (Active).

Terminations.

Sing. III, II, I इत्था
Plur. III, II, I इंसु

Sing. III, II, I	पासित्था	करेत्था	or	करित्था
Plur. III, II, I	पासिंसु	करेंसु	or	करिंसु

Irregular.

वयासी from वय 'to speak' and अकासी from कर 'to do' are used for all numbers and persons.

c. Future Tense (Active).

Terminations	III	II	I
Sing.	इस्सइ	इस्ससि	इस्सामि
Plur.	इस्संति	इस्सह	इस्सामो

III	पासिस्सइ	पासिस्संति	करिस्सइ	करिस्संति
II	पासिस्ससि	पासिस्सह	करिस्ससि	करिस्सह
I	पासिस्सामि	पासिस्सामो	करिस्सामि	करिस्सामो

Besides this there is another way of forming the future viz., by substituting हि for स्स. कर is changed to का before हि.

III	पासिहिइ	पासिहिंति	काहिइ or काही	काहिंति
II	पासिहिसि	पासिहिह	काहिसि	काहिह
I	पासिहिमि	पासिहिमो	काहिमि	काहिमो

Note :—In the third person singular हि+इ contract into ही as in काही 'he will do', नाही 'he will know.'

Irregular.

I Sing. वोच्छं from वय 'to speak', करिस्सं from कर 'to do.'

d. Imperative Mood.

Terminations.

	III	II	I
Sing.	उ	०,आहि	आमि
Plur.	अंतु	ह	आमो

III	पासउ	पासंतु	करेउ	करेंतु
II	पास, पासाहि	पासह	करेहि	करेह
I	पासामि	पासामो	करेमि	करेमो

Irregular.

(*a*) II Sing. sometimes ends in सु *e g* सरसु from सर 'to remember'; कहसु from कह 'to tell.'

(*b*) अत्थु III Sing. (Skt. अस्तु) from the Sanskrit root अस् 'to be.'

e. Potential Mood.

Terminations.

	III	II	I
Sing.	एज्जा	एज्जा (०सि,०हि)	एज्जा (०मि)
Plur.	एज्जा	एज्जाह	एज्जाम

III	पासेज्जा	पासेज्जा
II	पासेज्जा, पासेज्जासि, पासेज्जाहि	पासेज्जाह
I	पासेज्जा, पासेज्जामि	पासेज्जाम

Note. (1) No distinction is made between the roots of the पास and कर groups.

(2) The vowel before एज्जा is short ए, but in Mss. इ or ए are indiscriminately found.

Another way of forming the Potential Mood is to add ए to the root for all numbers and persons *e.g.* III, II, I Sing. and Plur. पासे, करे, गच्छे etc.

Irregular.

कुज्जा III Sing. (Skt. कुर्यात्) from कर 'to do', सिया (Skt. स्यात्) from the Sanskrit root अस् 'to be,'

f. CAUSALS AND DENOMINATIVES

Note. These roots are generally conjugated like roots of the कर group.

Rules.

(*a*) Causals are formed by adding—व to the roots that end in आ *e.g.* ठा ' to stand ', ठाइ ' he stands ', ठावेइ ' he causes to stand '; एहा ' to bathe ', एहाइ ' he bathes ', एहावेइ ' he causes to bathe.'

(*b*) If the root ends in short अ, the short अ is lengthened and व is added to it *e.g.*, कर 'to do' करेइ ' he does ', करावेइ ' he causes to do '; कप्प ' to cut ', कप्पइ ' he cuts ', कप्पावेइ ' he causes to cut.'

(*c*) In some roots, the medial short अ is lengthened and no व added *e.g.*, मर ' to die ', मरइ ' he dies ', मारेइ ' he kills ', पड ' to lie, fall ', पडइ ' he lies ' पाडेइ ' he lays.'

(*d*) In denominatives, the nouns themselves are used as verbs. Sometimes व is inserted. एहाणेइ ' he bathes (एहाण ' a bath '); उच्चारेइ 'he eases himself' (उच्चार ' stools ') ; पासवणेइ ' he makes water ' (पासवण ' urine ') ; सद्दावेइ ' he summons ' (सद्द ' sound ').

g. PASSIVE VOICE.

As a general rule, the Passive is formed by inserting इज्ज between the root and the termination *e.g.* सुणइ ' he hears ', सुणिज्जइ ' he is heard '; पुच्छइ 'he asks ', पुच्छिज्जइ ' he is asked ', कहइ ' he says ', कहिज्जइ ' he is said.'

Irregular.

(i) लब्भइ (Skt. लभ्यते) 'he is found'; मुच्चइ (Skt. मुच्यते) 'he is released'; भिज्जइ (Skt. भिद्यते) 'he is broken'; भुज्जइ (Skt. भुज्यते) 'it is eaten'; नज्जइ (Skt. ज्ञायते) 'it is know', दिज्जइ (Skt. दीयते) 'it is given', वुच्चइ (Skt. उच्यते) 'it is spoken.'

(ii) कीर is sometimes used instead of करिज्ज, *e.g.* कीरइ 'it is done.'

h. PARTICIPLES.

(i) Imperfect Active Participle is formed by adding अंत or माण to the root *e.g.* पासंत, पासमाण 'seeing'; चिट्ठंत, चिट्ठमाण 'staying'; चरंत, चरमाण 'moving.'

(ii) Imperfect Passive Participle is formed by inserting -इज्ज between the root and -अंत or -माण *e.g.* करिज्जंत, करिज्जमाण 'being done', दिज्जंत, दिज्जमाण 'being given'.

(iii) Perfect Active Participle is formed by adding-वंत to the Perfect Passive Participle *e.g.* रक्खियवंत '(he) protected', हसियवंत '(he) laughed.' But its use is extremely rare in Ardha-Mágadhí.

(iv) Perfect Passive Participle is generally formed by adding—इय to the root *e.g.* रक्खिय 'protected' (from रक्ख); हसिय 'laughed' (from हस); पुच्छिय 'asked' (from पुच्छ).

Irregular. forms are the direct descendents of the Sanskrit equivalents *e.g.* गय (Skt. गत) 'gone', कड (Skt कृत) 'done'; मुय, मड (Skt. मृत) 'dead.'

(v) Prospective Active Participle does not exist in Ardha-Mágadhí.

(vi) Prospective Passive Participle (Necessitative) is formed (1) by adding-णिज्ज to the root, (2) or by adding-व्व to the Perfect Passive Participle *e.g.* **करणिज्ज** 'ought to be done', **वंदणिज्ज** 'ought to be respected, respectable', **पासियव्व** 'ought to be seen', **जाणियव्व** 'ought to be known, knowable'; **पुच्छियव्व** 'ought to be asked.'

Irregular.

कायव्व 'ought to be done'; **पेज्ज** ought to be drunk, drinkable.'

i. Conjunctive Participle.

Conjunctive participle is formed in many ways. The chief are noted below :—

(i) by adding—**इत्ता** to the root *e.g.* **पासित्ता** 'haviug seen', **करित्ता** 'having done', **गच्छित्ता** 'having gone.' In the case of **कर** roots, **इत्ता** may be changed into **एत्ता**.

(ii) By adding—**णं** to form (i) *e.g.* **पासित्ताणं** 'having seen', **चइत्ताणं** 'having left.'

(iii) By adding—**ऊणं** or **इऊणं** to the root *e.g.* **नाऊणं** 'having known', **दाऊणं** 'having given', **बंधिऊणं** 'having bound', **पासिऊणं** 'having seen.'

(iv) By adding—**इत्तु** to the root *e.g.* **बंधित्तु** 'having bound', **जाणित्तु** 'having known.'

Irregular.

(*a*) **कट्टु** 'having done', **साहट्टु** 'having removed.'

(b) **किच्चा** (Skt. **कृत्वा**) 'having done', **नच्चा** (Skt. **ज्ञात्वा**) 'having known', **चिच्चा** (Skt. **त्यक्त्वा**) 'having left.'

(*c*) **अभिगम्म** (Skt. **अभिगम्य**) 'having known', **निसम्म** (Skt. **निशम्य**) 'having heard.'

(*d*) परिएणाय (Skt. परिज्ञाय) 'having known', समादाय (Skt.) 'having taken.'

j. INFINITIVE

The Infinitive is generally formed by adding इत्तए to the root *e.g.* करित्तए 'to do', गच्छित्तए 'to go', पाउब्भवित्तए 'to appear.'

Sometimes उं or इउं is added to the root *e.g.* दाउं 'to give', काउं 'to do', पासिउं 'to see', गिण्हिउं 'to take.'

E. COMPOUNDS.

Two words joined together without using the termination to express the relation between them form a compound. Compounds are treated as single words. They may be divided into three classes according to their use as a noun, an adjective, or an adverb.

A noun compound may be formed in the following ways :—

(*a*) By putting together two nouns which would have required the copulative 'and' (च or य) to express their relation if used separately. Such compounds are generally used in the Plural *e.g.* जीवाजीवा (जीवे य अजीवे य) 'soul and non-soul', नरपसूणं (नरा य पसू य नरपसूओ तेसिं) 'of men and animals', गामनयरेसु (गामेसु य नयरेसु) 'in villages and towns.'[1]

(*b*) By putting together two nouns of which the first would have taken an oblique[2] case, if

1. The Sanskrit name for these compounds in द्वन्द्व.
2. Any case except the Nom. and Voc.

used separately, *e.g.* विसमरणं (विसेण मरणं) 'death by taking poison', नावातरणं (नावाए तरणं) 'crossing by a boat', सुहधम्मे (सुहाए धम्मे) 'virtuous actions for happiness', चोरभयं (चोराओ भयं) 'fear from a thief', पुण्णफलं (पुण्णस्स फलं) 'result of good deeds', गिहवासे (गिहंसि वासे) 'residence at home.'[1]

(*c*) By putting together an adjective and a noun, the latter being qualified by the former *e.g.* नीलुप्पल (नीलं उप्पलं) 'blue lotus', सुभकम्माइं (सुभाइं कम्माइं) 'good deeds.'[2]

An adjective compound may be formed :—

(*a*) By putting together two adjectives, *e.g.* सेयरत्ते (सेए रत्ते) 'white and red.'[3]

(*b*) By putting together a noun which would have taken an oblique case if used separately, and an adjective, *e.g.* गिहगए (गिहं गए) 'gone home' संजमसंजुत्ते (संजमेणं संजुत्ते) 'possessed of restraint', रुक्खपडिए (रुक्खाओ पडिए) 'fallen from a tree', गाणकुसले (गाणंसि कुसले) 'skilled in music.'[4]

(*c*) By putting together two nouns, or an adjective and a noun, the relation between which would have been expressed by an oblique case of the relative pronoun (ज) if used separately, *e.g.* जियकोहे (जिए कोहे जेणं) 'that has overcome

1. The Sanskrit name for these compounds is तत्पुरुष.
2, 3. Sanskrit कर्मधारय. 4. Sanskrit तत्पुरुष.

wrath ', पंचिंदिए (पंच इंदियाइं जस्स) 'who has five sense-organs'.[1]

An adverb compound is formed by adding an adverbial preposition to a noun *e.g.* अणुगंगं 'along the Ganges', आणुपुव्विं 'in due order.'[2] Such compounds are rarely used.

A compound may again be joined with another compound, a noun or an adjective *e.g.* पंचिंदियजीवा (पंचिंदय Adj. Comp. + जीव) 'souls having five sense-organs', सत्थकोसहत्थे (सत्थकोस Noun Comp. + हत्थ) 'having a surgical box in hand.'

F. SUFFIXES.

If a noun or an adjective ends in अ, the feminine is formed by changing that अ to आ or ई *e.g.* अय 'he-goat', अया 'she-goat', दारय 'male child', दारिया 'female child', भुंजमाण m., भुंजमाणी f. 'enjoying', पंचम m. पंचमी f. 'fifth.'

To form an abstract, त्त or त्तण is added to the noun or adjective, *e.g.* देव 'god', देवत्त 'godhood', पुत्त 'son', पुत्तत्त 'sonship'; आयरिय 'preceptor', आयरियत्त or आयरियत्तण preceptorship; तक्कर 'thief', तक्करत्त or तक्करत्तण 'thievishness.'

To form a possessive वंत or मंत is added to a noun *e.g.* धण wealth, धणवंत 'wealthy'; गुण 'merit', गुणवंत 'possessing merits'; विज्जा 'knowledge' विज्जामंत 'possessing knowledge'; मइ 'wisdom', मइमंत 'possessing wisdom', आयार 'good conduct', आयारमंत 'possessing good conduct.'

To form an adjective—इल्ल is added to the noun,

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(1) Sanskrit बहुव्रीहि. (2) Sanskrit अव्ययीभाव.

e.g. **दाहिण** ' South ', **दाहिणिल्ल** ' Southern ', ' right '; **बाहिर** ' outside', **बाहिरिल्ल** ' exterior '; **पढम, पढमिल्ल** 'first'; **गाम** ' village ' **गामिल्ल** or **गामेल्लग** ' vulgar ', 'rural' etc. etc.

G. SYNTAX.

In prose the words in a sentence are arranged much in the same order as in Hindí, Panjábí or Gujrátí. **बंभदत्ते गच्छइ** ' Bambhadatta goes '; **से णं नरगाओ उव्वट्टित्ता सुपइट्ठपुरे नयरे गोणत्ताए पच्चायाहिइ** ' Returning from hell he will be born as an ox in the town of Supáiṭṭhapura'; **अहं पिवासियपुरिसाणं अट्ठा कूवाओ सीयलं जलं कड्ढामि** ' I draw cold water from the well for the sake of thirsty persons.'

In a verse, however, the words may be arranged in any order.

सुणेह मे एगग्गमणा, मग्गं जिणेहिं देसियं ।

Listen of me heedful the law by the Jinas preached i.e. O ye ! listen heedfully of me, the law preached by the Jinas.

जइत्ता विउले जण्णे भोइत्ता समणा

Sacrificing many sacrifices, feasting Samaṉas

माहणे

and Brahmans.

दच्चा भुच्चा य जिट्ठा य तओ

Giving, enjoying and sacrificing and, after that

गच्छसि खत्तिया ॥

thou goest O Khattiya ! Oh chief, you should go- (*i.e.* renounce the world) after performing many sacrifices, feasting Samaṉas and Brahmans, giving away (alms), enjoying (pleasures), and marking oblations.

सोवागकुलसंभूए हरिएसबले नामं एगे

Born in an outcaste family Harikesabala named a

भिक्खू आसी। से हरिएसबले अन्नया कयाइं
mendicant was That Harikesabala once upon a time
भिक्खट्ठाए एगं बम्भणजरण बायं
for begging sake a Brahmans' sacrificial enclosure
उवागए। ते अणारिया तं तवोवेगेणं
came. Those unworthy him by force of penance
परिसोसियं एज्जमाणं पासित्ता उवहसिंसु। एवं उवहसिए
wizend coming seeing laughed at. Thus laughed at
समाणे से हरिएसबले एवं वयासी, "एए णं
being he Harikesabala thus spoke These indeed
हिंसगा अजिय-इंदिया अवंभचारिणो वाला संति"
hostile with uncontrolled senses unchaste fools are.
तए णं ते बंभणा हरिएसबलं पुच्छिंसु,
Then indeed those Brahmans Harikesabala asked
"तुमं के असि? केणट्ठेणं इहमागए?
thou who art With what object here come?
तए णं से हरिएसबले वयासी, "अहं समणे
Then indeed that Harikesabala said I a samaṇa
भिक्खू, भिक्खाकाले अन्नस्स अट्ठा इहमा-
mendicant at the time of begging, of food sake here
गए"।
come.
तए णं ते बंभणा वयासी, "अयं भोयणं
Then indeed those Brahmans said this food
बंभणाणं उवक्खडं अत्थि, अवि एयं अन्नपाणं
for Brahmans prepared is, Even this food-drink
विणस्सउ, तुब्भं किंचि न दलइस्सामो"।
may perish, to you anything not we shall give.
तए णं हरिएसबले वयासी, "जइ तुब्भे ममं
Then, indeed, Harikesabala said, If you to me
एयं अन्नपाणं न दलइस्सह, तया अस्स
this food-drink not you will give then of this

जराणस्स किं पि फलं न भविस्सइ"।
of the sacrifice any even reward not will be.
तए णं ते बंभणा रायकुमारे सद्दावेंसु।
Then indeed those Brahmans princes summoned.
ते रायकुमारा तं इसिं तालेंसु।
Those prince that sage beat.
तए णं एगेणं हरिएसबलस्स पुव्वसंग-
Then indeed by one Harikesabala's by former com-
इएणं देवेणं ते सव्वे बंभण-रायकुमारा तालिया,
panion by god they all Brahman-princes were beaten
जराणवाडयं च विद्धंसियं॥
sacrificial enclosure and was destroyed.

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(1) Rendered into prose from chap XII of the Uttarajjhayaṇa.

Ardha-Mágadhí Language and Literature.

Strictly speaking Ardha-Mágadhí is the name of that language in which Lord Mahávíra is said to have preached his doctrine.[1] Its nature is stated to be so peculiar that it could be alike understood by all classes of mankind and even by animals[2]. We know that the scene of Mahávíra's activity lay chiefly in Magadha the language of which, called Mágadhí, had an abundance of *l* (ल) and *s* (श) sounds, and in which the nominative singular of अ stems ended in ए. This fact is sufficiently borne out by the eastern version of Asokas edicts and by the testimony of all later Prakrit grammarians. As the difference between other Aryan languages spoken in India at that time was not very great, Mahávíra, therefore, could have easily introduced elements of other languages into Mágadhí to make it intelligible to people speaking diverse

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1. भगव च णं अद्धमागहोए भासाए धम्ममाइक्खइ । 'The lord preached his doctrine in the Ardha-Magadhi language *Samvayamga*.
2. सा वि य णं अद्धमागहा भासा तेसिं सव्वेसिं आरियमणारियाणं अप्पणो सभासाए परिणामेणं परिणमइ । 'That Ardha-Magadhi language changed into the form of their own peculiar dialect for all Aryans and non-Aryans'. *Ovaváiya*. सा वि य णं अद्धमागही भासा भासिज्जमाणी तेसिं सव्वेसिं आरियमणारियाणं दुप्पय-चउप्पय-मिय-पसु-पक्खि सरीसिवाणं अप्पप्पणो हिय-सिव-सुहदाय भासत्ताए परिणमइ । 'That Ardha-Magadhi language, too, when spoken changed into the form of speech which was full of benefit, welfare and happiness for every one of all the Aryans, non-Aryans, bipeds, quadrupeds, beasts, animals, birds and worms. *Samaváyamga*. Note the force of भासिज्जमाणी 'being spoken' i.e. 'immediately', 'without further explanation.' A discourse cannot bring a beneficial result unless it is fully **understood.**

languages—hence the statement that his language was understood by all classes of mankind and hence also the name Ardha-Mágadhí (i. e. half Mágadhí)[1] implying thereby that it was not fully Mágadhí but that it contained a greater element of Mágadhí combined with smaller elements of other dialects. This use of a mixed dialect for preaching purposes is not without a parallel even at the present time. There are a few Hindu and Sikh preaches in the Panjab, especially at Amritsar, who use a mixture of Panjábí and Hindi in their preaching. This mixture is not used for ordinary purposes but for preaching alone by that class of men.

Another reason for Mahávíra's tampering with his vernacular seems to have been the early development of Máháráshṭrí into a literary form, and the consequent superiority it had gained over other vernaculars. Naturally therefore, one would have liked to comform his vernacular to Mánáráshṭrí as far as could properly be done.

Professor Pischel has applied the term Ardha-Mágadhí to the language of the Canonical scriptures of the *S*vetambar Jains as extant as present.[2] According to the above consideration one expects to find that Ardha-Mágadhí should have a greater resemblance to Mágadhí than to any other language. But this is not the case. The language of the present canon resembles Máháráshṭrí more than it does Mágadhí. For this very reason Professor Jacobi called this

(1) अर्ध मागध्याः ।

(2) Grammatik der Prakrit-sprachen. § 17.

language Jaina Prákrit to distinguish it from Jaina Máháráshṭrí—the language used by later Jaina writers for commentaries and story-books[1]. It is interesting to note that even the Jaina grammarians class the language of the present canon, not as Ardha-Mágadhí but as Ársha i.e the language of the *Rishis*[2]. Popularly sometimes it is, still, called Mágadhí[3] perhaps implying thereby that it originally had a greater affinity to Mágadhí.

To account for this apparent dissimilarity one must consider the past history of the canon. The modern Jains of an orthodox type believe that their canonical scriptures, like their religion, have existed from very eternity. They modify this statement, however, by allowing a change of proper names in the narrative portions according to the actual events. The idea of eternity of scriptures seems to have been suggested to them by a similar view held by the Brahmans about the Vedas. But according to an older and more liberal view, the canonical books are the work of the Gaṇadharas i.e. the chief disciples of Lord Mahávíra[4]. The Gaṇadharas received the doctrine from the lips of the Lord and conveyed it to their own disciples in succession in words of the Lord as far as possible, amplifying it where necessary with an explanation of their own. As the preaching and learning of the doctrine were carried on orally, it is but

(1) Jacobi's edition of Kalpasútra, Introd. p. 18.
(2) Hemacandra's Prakrit Grammar. I, 3.
(3) Jacobi's Ed. Kalpas. Intro. p. 17.
(4) अत्थं भासइ अरिहा, सुत्तं गंथंति गणहरा निउणं। *Ávasyaka* 68.

natural that pithy and important portions of Mahávíra's discourses would have been taken with a greater care, and transmitted down in his own words than the less important portions of an explanatory nature. These passages could well be regarded as forming the nucleus of the canon.

About a couple of centuries after Mahávíra's Nirváṇa, there occurred a severe famine in Magadha which lasted for twelve years. During this long famine it became extremely difficult for monks to obtain food after the prescribed manner. Unable to bear the hardships of the famine and unwilling to slacken the rules of conduct, some of the monks migrated to countries free from famine, especially to the Carnatic. The monks who had remained behind in Magadha became less strict in the observance of the rules. They took to clothing themselves though Mahávíra himself had discarded clothes altogether. He had wandered quite naked after his renunciation. When the famine was over, the migrated monks came back and found their brethren at home less strict. Thus the conduct of the monks who had remained behind was not very high in the eyes of those who had migrated. This might have led to a sort of internal party-feeling between the two sections of the monks.

The troubles of the famine caused great difficulties in the proper study of the scriptures so that a greater part of them was forgotten or was remembered very vaguely. Sthúlabhadra, therefore, who was at the head of the church at the time, held a

council of monks at Páṭaliputra and collected the eleven *Angas* from the fragments remembered by various monks. The twelfth Anga was lost for ever.[1]

The stricter monks *i e.* those who had migrated to other countries during the famine, rejected this collection alleging that the true scriptures had been irretrievably lost. This must have added strength to the party-feeling which afterwards resulted in the final break-up of the church into Digambars and *S*vetámbars.

The canon thus restored continued but not in a quite fixed state till the time of Devardhigaṉi Kshamá*s*ramaṉa when again there occurred a severe famine lasting for many years. A large number of learned monks were swept away by this dreadful and long famine. In addition to this, a serious interruption was caused in the study of the scriptures which eventually reached the verge of oblivion.

At the end of the famine Devardhigaṉi saw that the scriptures were in a danger of becoming extinct, he therefore, summoned at Valabhi (an ancient town in Kathiawad) all the monks who had survived, and collected from them what had been saved of the canon. He used his discretion to fill up the gaps

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1 इतश्च तस्मिन् दुष्काले कराले कालरात्रिवत् ।
निर्वाहार्थं साधुसङ्घस्तीरं नीरनिधेर्ययौ ॥५५॥
अगुण्यमानं तु तदा साधूनां विस्मृतं श्रुतम् ।
अनभ्यसनतो नश्यत्यधीतं धीमतामपि ॥५६॥
सङ्घोऽथ पाटलीपुत्रे दुष्कालान्तेऽखिलो ऽमिलत् ।
यद् अङ्गाध्ययनोद्देशाद्यासीद् यस्य तद् आददे ॥५७॥

Hemacandra's Sthavirávali, Canto. IX.

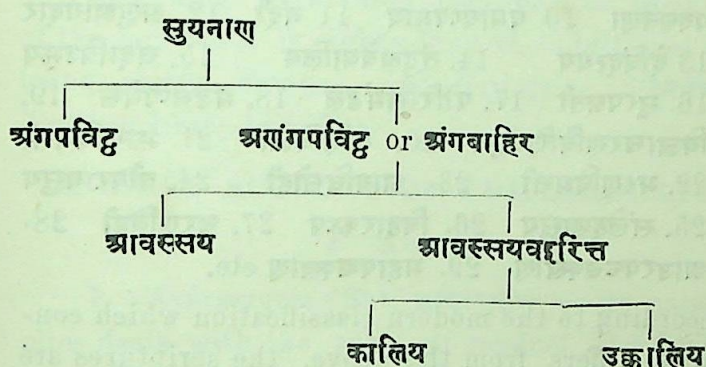
and amend the corrupt passages and in fact to re-arrange the subject matter of the whole canon. Then he caused the canon to be copied in numerous sets to protect it from similar calamities in future.*

Since the time of Devardhigaṇi, the scriptures have undergone many and important alterations. The Nandí Sutra written by Devardhigaṇi himself contains a description of the contents and the subdivisions of the scriptures. Much information on this subject is also found in the Ṭhāṇa*m*ga and Samaváya*m*ga. But all these sources are at variance among themselves and they greatly differ from the actual state in which the canon now exists. Thus it is clear that the scriptures have been liable to numerous changes even after the time of Devardhigaṇi. It is not strange, therefore, to find the language of the scriptures differing from the language in which they were originally composed. As the stronghold of Jainism shifted towards the west, and as the council under Devardhigaṇi was held at Valabhi in Kathiawad, the language of the canon must have been made to conform to the western type,

* श्री देवर्धिगणिक्षमाश्रमणेन श्री वीराद् अशीत्यधिकनवशत (९८०) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद् बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छित्तौ च जातायां+++भविष्यद्भव्यलोकोपकाराय श्रुतभक्तये च श्रीसङ्घाग्रहाद् मृतावशिष्टतदाकालीनसर्वसाधून् वलभ्यामाकार्य तन्मुखाद् विच्छिन्नावशिष्टान् न्यूनाधिकान् त्रुटितात्रुटितान् आगमालापकान् अनुक्रमेण स्वमत्या संकलय्य पुस्तकारूढाः कृताः । ततो मूलतो गणधरभाषितानामपि तत्संकलनानन्तरं सर्वेषामपि आगमानां कर्ता श्री देवर्धिगणिक्षमाश्रमण एव जातः ॥ समयसुन्दर-गणिरचितसामाचारीशतके ।

Jaina Sáhitya Samsodhaka, Vol. I, part I, p. 53 (*Guj.*)

although several signs of archaism were allowed to stand as a mark of sanctity and antiquity.

In his Nandí Sútra Devardhigaṇi gives the following classification of the scriptures as they stood at the time.

The number of works contained in each sub-division is as under :—

I. अंगपविट्ठ (Skt. अङ्गप्रविष्ट)—1. आयारंग 2. सूयगडंग 3. ठाणंग 4. समवायंग 5. विवाहपन्नत्ती 6. नायाधम्मकहा 7. उवासगदसा 8. अंतगडदसा 9. अणुत्तरोववाइयदसा 10. पण्हावागरण 11. विवागसुय 12. दिट्ठिवाय.

II. आवस्सय (Skt. आवश्यक)—1. सामाइय 2. चउवीसत्थय 3. वंदणय 4. पडिक्कमण 5. काउसग्ग 6. पच्चक्खाण.

III. कालिय (Skt. कालिक) 1. उत्तरज्झयण 2. दसा 3. कप्प 4. ववहार 5. निसीह 6. महानिसीह 7. इसिभासिय 8. जंबूदीवपन्नत्ती 9. दीवसागरपन्नत्ती 10. चंदपन्नती 11. खुड्डिया विमाणपविभत्ती 12 महल्लिया विमाणपविभत्ती 13. अंगचूलिया 14. वग्गचूलिया 15. विवाहचूलिया 16. अरुणोववाय 17. वरुणोववाय 18. गरुलोववाय 19. धरणोववाय 20. वेसमणोववाय 21. वेलंधरोववाय 22. देविंदोववाय 23. उट्ठाणसुयं 24. समुट्ठाणसुय 25 नागपरियावणिया 26. निरयावलिया

27. कप्पिया 28. कप्पवडिंसिया 29. पुप्फिया 30. पुप्फ-चूलिया 31. वण्हीदसा etc.

IV. उक्कालिय(Skt. उत्कालिक)—1. दसवेयालिय 2. कप्पिया-कप्पिय 3. चुल्लकप्पसुय 4. महाकप्पसुय 5. ओववाइय 6. रायपसेणिय 7. जीवाभिगम 8. पण्णवणा 9. महा-पण्णवणा 10. पमायप्पमाय 11 नंदी 12. अणुओगदार 13 देविंदत्थय 14. तंदुलवेयालिय 15. चंदाविज्झय 16. सूरपन्नती 17. पोरिसिमंडल 18. मंडलप्पवेस 19. विज्जाचरणविणिच्छय 20. गणिविज्जा 21. झाणविभत्ती 22. मरणविभत्ती 23. आयविसोही 24. वीयरागसुय 25. संलेहणासुय 26. विहारकप्प 27. चरणविही 28. आउरपच्चक्खाण 29. महापच्चक्खाण etc.

According to the modern classification which considerably differs from the above, the scriptures are 45 in number and are divided into six groups as follows :—

I. Eleven A*m*gas :—1. आयारंग 2. सूयगडंग 3. ठाणंग 4. समवायंग 5. विवाहपन्नत्ती 6. नायाधम्मकहा 7. उ-वासगदसा 8. अंतगडदसा 9. अणुत्तरोववाइयदसा 10. पण्हावागरण 11. विवागसुय.

II. Twelve Uva*m*gas :—1. ओववाइय 2. रायपसेणिय 3. जीवाभिगम 4. पण्णवणा 5. जंबुद्दीवपन्नत्ती 6. चंदप-न्नत्ती 7. सूरपन्नती [8-12. निरयावलिया] 8. कप्पिया or निरयावलिया 9. कप्पवडिंसिया 10. पुप्फिया 11. पुप्फ-चूला 12 वण्हिदसा.

III. Six Cheda Sútras :—1. निसीह 2. महानिसीह 3. ववहार 4. दसासुयक्खंध 5. बिहंकप्प 6. पंचकप्प.

IV. Four Múla Sútras :—1. उत्तरज्झयण 2. आवस्सय 3. दसवेयालिय 4. पिंडणिज्जुत्ति.

V. Ten Paiṇṇas :—1. चउसरण 2. आउरपच्चक्खाण 3. भत्तपच्चक्खाण 4. संथारय 5. तंदुलवेयालिय 6. चंद-

विज्जा 7. देविंदत्थव 8. गणिविज्जा 9. महापच्चक्खाण 10. वीरत्थव.

VI. Two works forming an unnamed group—1. नंदी 2. अणुओगदार.

According to another classification the number of the scriptures is eighty-four, the additional works being chiefly Paiṉṉas and Nijjuttis. (जैनग्रन्थावली *Bombay* 1908, *page* 72).

A BRIEF ACCOUNT OF THE SIDDHÁNTA

1. A*m*gas.

1. *Áyáramgam* (Skt. आचाराङ्गम्)as its name implies deals with the rules of conduct of a *bhikkhu*. It is divided into two *Suyakkhandhas* or volumes as we should say which greatly differ from each other in style. The first is far more important of the two. It is partly in verse and partly in prose. The second *Suyakkhandha* arranges the rules in a more orderly way. This diffeɪence in style is probably due to a difference in authors. The oldest commentary on the work is that by *Sílán*kácárya who flourished in the ninth century A. D.

2. Súyagaḍa*m*ga*m* (Skt. सूत्रकृताङ्गम्) expounds in two *Suyakkhandhas* the doctrines of Jainism and of the heterodox systems. The first *Syukkhandha* is entirely in verse and the second with the exception of a single chapter, in prose. The first and the second A*m*gas are the most difficult works of the whole Siddhánta. Several passages in them are not clear even with the help of the commentaries. The lodest commentary is the one by *Sílán*kácárya. An·

other commentary by Harshakula composed in V. S. 1583 (1526 A. D.) is also available.

3. Ṭhá̱ṉamgam (Skt. स्थानाङ्गम्.) consists of ten Ṭhá̱ṉas or chapters which successively enumerate categories conceived as one, two, three and so on up to ten. It is designed for the instruction of more advanced students.

4 Samaváyamgam (Skt. समवायाङ्गम्.) like the Ṭhá̱ṉamga is an enumeration of categories arranged in the ascending order of their contents from one to ten millions. Amgas No. 3 and 4 form a separate group. Amgas 3-11 are in prose and have been commented upon by Abhayadeva.

5. Viváha--(or Viyáha--) pa̱ṉṉattí (Skt. व्याख्या प्रज्ञप्ति :) popularly known as Bhagavatí Sútra consists of 41 Sayas (centuries). The first twenty Sayas are a record of conversation between Mahávíra and his senior disciple Indrabhúti. Sayas 21-41 contain legends which throw a great light on the life of Mahávírá.

6. Náyádhammakaháo (Skt. ज्ञाताधर्मकथा:) is divided into two Suyakkhandhas which greatly differ in extent from each other. The first in 19 chapters contains the *náyas ie.* edifying tales or parables designed to serve as moral examples. The second which is far smaller than the first contains in 10 *vaggas* the *dhammakahás i.e.* edifying legends.

7. Uvásagadasáo (Skt. उपासकदशा:) contains legends and stories about the ten chief lay disciples of Mahávíra. The first chapter of this work expounds the rules of life for a householder.

8. Antagaḍadasáo (Skt. अन्तकृद्दशाः) contains legends concerning the pious men who have put an end to their wanderings in the Saṃsára.

9. Aṇuttarovaváiyadasáo (Skt. अनुत्तरौपपातिकदशाः), a very brief work, contains legends about the saints each of whom attained to the highest *vimána* *i. e.* heavenly world.

10. Paṇhávágaraṇáiṃ (Skt. प्रश्नव्याकरणानि) was originally a work on Palmistry as stated in the Nandí Sútra. But its present recension is of late origin for Malayagiri, the Commentator on Nandí Sútra says प्रश्नव्याकरणदशा इहोक्तरूपा न दृश्यन्ते, दृश्यमानास्तु पञ्चाश्रवसंवरात्मिका इति । In its present form it treats of the inflow and stoppage of karman at length. Abhayadeva, too, was puzzled to find different recensions for he says अज्ञा वयं शास्त्रमिदं गभीरं, प्रायोऽस्य कूटानि च पुस्तकानि । सूत्रं व्यवस्थाप्य ततो विमृश्य, व्याख्यानकल्पादित एव नैव[1] । The language of this Aṃga as we have it is markedly different from that of the other Aṃgas.

11. Vivágasuyaṃ (Skt. विपाकश्रुतम्) in two Suyakkhandhas contains stories to illustrate the results of good and bad karman.

12. Diṭṭhiváe (Skt. दृष्टिवादः) is now extinct. It contained the fourteen Púrvas. Its contents are enumerated in the Nandi Sútra.

2. Uvaṃgas.

The term Uvaṃga seems to be of a comparatively recent date for in the Aṃgas the word Uvaṃga denotes Upáṅgas of the Brahmanical literature. The oldest reference to the Jaina Uvaṃgas

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1. Perhaps व्याख्या काचिद् विधीयते of the preceding verse is to be read here also.

is found in the Mahánisíha. The Uva*m*gas are in a way supplementary to the corresponding A*m*gas.

1. Ovaváiya*m* (Skt. औपपातिकम्) begins with a description of the arrival of Mahávíra at Campá. The king Koṉiya (or Kúṉiya) pays a visit to the Lord who preaches his doctrine to the congregation. At the end Mahávíra answers a number of questions put to him by Indrabhúti Gautama relating to the religious status and condition after death (उपपात) of various classes of men and women.

2. Ráyapaseṉiya*m* (Skt. राजप्रश्नीयम् ?). The significance of the title of this work is doubtful. Western scholars see in °*paseṉiya* a reference to King Prasenajit or Paseṉadi. It describes how Súriyábha, a denizen of heaven, attained to glory. It contains a discussion about the existence of soul between King Paesi (प्रदेशी) and Kesi Kumára.

3. Jivábhigama*m* (Skt. जीवाभिगमम्) classifies the Jíva and Ajíva from various standpoints. It contains a short description of the Jambudvípa.

4. Paṉṉavaṉá (Skt. प्रज्ञापना) supplies further information regarding the Jíva.

5. Jambuddívapaṉṉattí (Skt. जम्बुद्वीपप्रज्ञप्तिः) is a mythological description of the Jambudvípa together with its past and future history.

6. Candapannattí (Skt. चन्द्रप्रज्ञप्तिः) } They are
7. Súriyapannattí (Skt. सूर्यप्रज्ञप्तिः) } works on Astronomy. They describe the motions of the sun and the moon and explain the cause of day and night.

8—12 Nirayávaliyáo.

8. Kappiyáo (Skt. कल्पिकाः) narrates the history of Kála and nine other sons of King Seṉiya. They fought against their half-brother Kúṉiya and consequently went to hell.

9. Kappavaḍa*m*siyáo (Skt. कल्पावतंसकाः) History of grandsons of Seṉiya.

10. Pupphiyáo (Skt. पुष्पिकाः) narrates the previous lives of gods and goddesses who had come from their celestial abodes to pay reverence to Mahávírá.

11. Pupphacúláo (Skt. पुष्पचूलाः) Another account of a similar nature as above.

12. Vaṉhidasáo (Skt. वृष्णिदशाः) describes the conversion of twelve Vṛs*h*ṉi princes by Aris*h*ṭanemi.

3. Cheda Sútras.

The group of Chedasútras is very imperfectly known outside the monkish pale. Two or three have been published in Europe. They prescribe rules for atoning the violation of a religious vow.

4. Múla Sútras.

1. Uttarajjhayaṉái*m* (Skt. उत्तराध्ययनानि), supposed to embody the last sermon of Mahávíra, was composed by Bhadrabáhu. It consists of thirty-six chapters, nearly all in verse. Its subject-matter comprises sermons, legends and dogmatic statements. Several of the legends are common to Brahmanic and Buddist literatures. Many verses are a mere translation of the Mahábhárata *s*lokas and a few others correspond in wording to those of the Dhammapada and Játakas.

2 Ávassayam (Skt. आवश्यकसूत्रम्) is the collection of six short pieces meant for formal recitation by monks and laymen.

3. Dasaveyáliyam (Skt. दशवैकालिकसूत्रम्) contains rules, based chiefly on the Áyáraṁga, for the life of monks and nuns.

4. Piṇḍaṇijjutí (Skt. पिण्डनिर्युक्तिः) contains directions how a monk should beg alms.

5. Paiṇṇas.

Paiṇṇas (Skt प्रकीर्णकानि) are miscellaneous works dealing mostly with the rules of conduct for the guidance of monks.

6. Unnamed Group.

1. Nandí (Skt. नन्दिसूत्रम्) consists of fifty verses in praise of right knowledge and the successors of Mahávíra together with a number of prose formulas giving an analysis of knowledge and a detailed account of the contents of the Siddhánta.

2. Aṇuogadáram) (Skt. अनुयोगद्वारसूत्रम्) contains rudiments of Jaina logic and information on miscellaneous topics.

Extent of the A*m*gas.

Name of the A*m*ga.	Number of granthas (of 32 syllables each) as counted by scribes and recorded at the end of most Mss.*	Number of words (पदानि) in each A*m*ga counting 12 words in a grantha on the average.	Traditional number of words in each A*m*ga as recorded in the Samavâyamga or Nandi.
1. Áyára*m*ga ..	2,554	30,648	18,000
2. Súyagaḍa*m*ga ..	2,300	27,600	36,000
3. Ṭháṉa*m*ga ..	3,750	45,000	72,000
4. Samaváya*m*ga ..	1,607	19,284	144,000
5. Viváhapannatti ..	15,750	189,000	288,000‡
6. Náyádhammakahá	5,375	64,500	576,000
7. Uvásagadasáo ..	812	9,744	1,152,000
8. Antagaḍadasáo	890	10,680	2,304,000
9. Aṉuttarovaváiya .	192	2,304	4,608,000
10. Paṉhávágaraṇái*m*	1,300	15,600	9,216,000
11. Vivágasuya ..	1,316	15,792	18,432,000

*This number called ग्रंथाग्रंथं (written as ग्रंथाग्रं or even ग्रं) varies in MSS. For instance Weber's Catalogue of Royal Library at Berlin Vol. II, part 2, p. 534 gives *gramthágram* for MSS. of the Vivágsuya as under:—

MS. No. 1819 *gramthagram* = 1250.
" " 1820 " = 1216.
" " 1821 " = 1280.

‡Nandi gives 84,000 words for this A*m*ga.

BIBLIOGRAPHY.

I Ágamas.

A. Text:

(1) A complete set of 45 Ágamas (perhaps with the exception of Súryá-,Candra-prajnaptis and the Cheda Sútras) was published about fifty years ago by Rai Bahadur Babu Dhanpat Singh of Bálúcár (*District* Murshidabad, Bengal). All the works of this set were accompanied by one or more Sanskrit commentaries and a Gujrátí paraphrase. In the introduction to his edition of Uvásagadasáo, Professor Hoernle remarks that this set "is worthless as an edition, being made with no regard whatsoever to textual or grammatical correctness both in its Sanskrit and Prakrit portions." Some of the volumes of this set were printed on loose sheets in manuscript form, while others were bound in book-form. These sets were distributed free among Jain Sádhus aud libraries. A number of copies were, however, sold. Copies of this set are not available now for purchase.

(2) Another set has been published in recent years by the Jainágamodaya Samiti, Bombay. All the works in it are accompanied by a Sanskrit commentary, and are printed in MS. form. It is decidedly better than Rai Dhanpat Singh's set. Copies of this set also are difficult to get as only a limited number of copies are printed.

(3) The Jains of Hyderabad (Deccan) have brought out a set of 32 Ágamas (excluding the Paiṉṉas) accompanied by a Hindí translation. All the volumes of this set are printed in MS. form. In textual correctness, this set is inferior even to No. 1.

(4) Numerous editions of stray works *e.g.*, Uttarajjhayaṉa, Dasaveyáliya, Kappa sutta (a portion of Dasásuyakkhandha specially held sacred and recited in the Pajjusaṉa days) have appeared in India.

(5) The following works have been critically edited :—

(*a*) Áyára*m*ga ed. by Jacobi, Pali Text Society, London 1882. (Text only).

(*b*) Áyára*m*ga ed. by W. Schubring, German Oriental Society, Leipzig. 1910. (First Suyakkhandha, with Pkt.—Skt. glossary.)

(*c*) Fragment der Bhagavatí ed. Weber, Berlin 1866-67. (Legend of Khandaka).

(*d*) Specimen der Náyádhammakahá ed. P. Steinthal, Leipzig 1881 (First chapter).

(*e*) Uvásagadasáo ed. Hoernle, Calcutta 1888. Text, glossary and commentary.

(*f*) Aṉuttarovaváiya ed. L. D. Barnett, Oriental translation Fund, Volume XVII London, 1907. (Appendix to his translation of Antagaḍadasáo.)

(*g*) Ovaváiya ed. E. Leumann, Leipzig, 1883. (With Pkt.—Skt. glossary.)

(*h*) Nirayávaliyá ed. S. J. Warren, Amsterdem 1879. (Pkt—Skt. glossary).

(*i*) Kappasutta ed. Jacobi, Leipzig, 1879 (Pkt.—Skt. glossary.)

(*j*) Dasaveyáliya ed. E. Leumann in Journal of

the German Oriental Society (Z.D.M.G.) Volume 46, 1892.

(*k*) Uttarajjhayaṉa ed. J. Charpentier, Upsala 1921.

(*l*) Vavahára, Mahánisíha. (Germany).

Note.—The Prakrit text of all except *e* and *k* is printed in Roman characters.

B. Translations:

(1) A Gujratí translation of the whole canon has been published in Babu Dhanpat Singh's set. See above.

(2) A Hindi translation of the 32 Ágamas is found along with the text in the Hyderabad edition.

(3) An English translation of the following works is available:—

(*a*) Áyára*m*ga and Kappasutta by Jacobi in Sacred books of the East Series, Volume XXII.

(*b*) Uttarajjhayaṉa and Súyagaḍa*m*ga, ,, ,, ,, Volume XLV.

(*c*) Uvásagadasáo translation published along with Hoernle's edition. Calcutta 1892.

(*d*) Antagaḍa and Aṉuttarovaváiya by L. D. Barnett, Oriental translation Fund Volume XVII London 1907.

II Grammars and Readers.

(1) Hemacandra's Prakrit Grammar:

(*a*) Edited by Pischel with German translation and notes. Halle 1877-1880.

(*b*) Indian editions with Gujráti translation and Ḍhunḍiká commentary by Udayasaubhágya.

(2) Pischel's Grammatik der Prakrit, Sprachen, published in Encyclopædia of Indo-Aryan Research (German) Strassburg 1900. Price £ 1. 1s. 6d.

A monument of industry and sound scholarship. Deals with Jaina, dramatic and other Prakrits.

(3) Essay on Jaina Prakrits by E Múller (German).

(4) Introduction to Prakrit by A. C. Woolner, published by the University of the Panjab, Lahore, 1917. Price Rs. 3.

A Reader and Grammar in one. [English] The only Prakrit Reader for English knowing students. Contains several extracts from Jaina works.

III Dictionaries

No dictionary of Jaina Prakrits is available at present. Several of the texts published in Europe contain Prakrit-Sanskrit glossaries. Mention may, however, be made of the following :—

(1) *Abhidhána Rájendra.* Five volumes have appeared, the last word being *Bhola*. Price Rs. 25 per volume. One or two more volumes are expected to complete the work. The size (1000 pages a volume) and cost make it a work of reference for libraries rather than a students' dictionary. Each Prakrit word is followed by its Sanskrit equivalent, etymology, meanings in Sanskrit, reference to the text, and a discussion of the various aspects of the word with quotations from the works. It is an encyclopaedia of Jaina literature, and puts together

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under each head what is to be found in the original texts and commentaries.

(2) *Ardha-Mágadhí Kosha*, prepared by Swámi Ratna Chandraji, a Jaina monk, and being published by Mr. Kesari Chand Bhandari of Indore (Central India). It is a very useful work for students of Jaina Ágamas.

(3) Seth Hargovind Das of Calcutta University has collected materials for a Jaina Prakrit dictionary.

(4) Dr. Tribhuvandas Laher Chand of Bombay is preparing an Encyclopaedia of Jainism in Gujrátí. A prospectus was issued by him in 1920.

(5) Jaina Gem Dictionary and a Biographical Jaina dictionary are appearing in parts. Jaina Pup•lishing House, Arrah (Bengal).

IV History of Literature.

(1) Weber's " Account of the Sacred literature of the Svetambar Jains originally appeared in German. Its translation was published in parts in the Indian Antiquary Volumes XVII-XXI.

(2) Bhandarkar's note on Jain literature in his 'Report on Search of Sanskrit MSS. for 1883.' Bombay 1887.

(3) Winternitz' History of Indian Literature (German) part II.

V Catalogues of Manuscripts.

(1) Peterson's reports in Search of Sanskrit Manuscripts.

for 1882 deals with Jaipur and Cambay

for 1883-84 " Alwar

for 1884-6 deals with Cambay

for 1887-92 „ Páṭan, contains an index of authors

for 1892-95 „ „

for 1895-98 ? „

These reports are concerned mainly with Jaina Bhanḍárs.

(2) Bhandárkar's various reports especially for 1883-84, published in 1887.

(2 Kielhorn's report for 1880-81.

(4) Weber's Catalogue of Sanskrit and Prakrit MSS. in the Royal Library at Berlin. (German). It is a descriptive catalogue, and contains extracts from each work.

Volume II, Part II, 1888 is concerned with the Svetambar canon alone. It describes 156 MSS. *i. e.* Nos. 1773—1928.

A subsequent part deals with later literature of the Jains (both Sanskrit and Prakrit).

(5) Jaina-granthávali, based mainly on the above-mentioned reports and published by the Jain Svetambar Conference, Bombay, 1908, price Rs. 3 (Gujráti in Devanágarí characters.) It is a detailed list of the extant Jaina literature with short notes about authors, and separate indexes of authors and their works.

(6) For further information see Guerinot's Bibliography.

VI General.

(1) *Heart of Jainism* by Mrs. Sinclair Stephenson. Published in the series "Religious Quest of India", Humphrey Milford; Oxford 1915. Pages XXIV + 336. It is a good description of modern Jainism as found in Gujrat and Marwar

(2) *Indian Sect of the Jainas* by G. Búhler, translated from German by J. Burgess.

(3) *Epitome of Jainism* by P. C. Nahar and S. C. Ghosal.

(4) *Jain-tatvádarsh* (Hindi) by Muni Átmárámji Ánandvijaya.

VII Bibliography.

(1) Dr. Guerinot of France published his "Essai de Bibliographie Jainas" (French) in 1906. A Supplement to it appeared in 1909 in July-August issue of the *Journal Asiatique* (French). Though hardly up-to-date now, still it is very useful for students of Jainism.

JAIN SCHOLARS IN INDIA.

Most of the Jain publications in India and several in Europe are due chiefly to the efforts of learned monks of whom the following deserve a special mention[1] :—

1. The late *Srí* Víjayánanda Súri (popularly known as Átmárámjí) [2] was born in 1836, became a

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1. Rai Bahadur Dhanpat Singh's edition of the Jain Ágamas must have been the work of one or more monks. In the Náyádhammakahá (Jnátásútra) of this series Sádhu Bhagwán Vijaya is mentioned as the editor.

2. He may be distinguished from another monk Muni Átmárám jí who has done much for the uplift of the Ḍhúnḍiá sect, among whom he is the only scholar, and holds liberal views.

monk at the age of 17 and died in 1896 at Gujranwala where a shrine was built over his ashes. He was the author of three works in Hindí *viz.*, *Jain Tatvádarsh*, *Agyán Timir Bháskar* and *Tatva Nirṉaya Prásád* which lucidly expound the doctrines of Jainism and refute all charges brought against it. In 1893 he was invited to the *World's Congress of Religions* which he could not attend owing to his religious vows. Dr. Hoernle was much indebted to him for answers to his questions and dedicated to the monk as a mark of gratitude his edition of the Uvá sagadasáo.

2. The late *S*rí Vijaya Dharma Súri, *S*ástravi*s*árada Jainácárya was born in Kathiawad in 1867 and died in 1922 at Shivpuri (Gwalior State) where a Samádhi Mandir has been erected over his ashes. He journeyed in U. P. and Bengal at great personal inconvenience and started at Benares the *Yasovijaya Jain Páṭhsálá*. Two scholars of this Páṭhsálá *viz.* Hargovind Das and Bechar Das, have edited a number of volumes of the *Yasovijaya Jain Granthmálá*. The whole credit of publishing this most valuable series of Jain works is due to the late Súri jí. He himself prepared an edition of Hemacandra's Yoga *S*ástra which appeared in the Bibliotheca Indica besides several books in vernacular. All scholars, Indian and European, interested in Jainism, resorted to him for help. He has left his worthy successor in the person of *S*rí Vijaya Indra Súri who, like his Guru, takes a deep interest in the Research work connected with Jainism.

3. *S*rí Ánanda Ságara, an Ácárya of the *Ságara* branch. The edition of the Ágamas brought out by the Ágamodaya Samiti was mostly edited by him. He instructs young monks in the Jain Scriptures.

4. Muni Jina Vijaya connected with the Bhandarkar Research Institute, Poona, and the Purátattva Mandir of the Gujrat Vidyápíṭh, Ahmedabad, edits the Jain Sáhitya Sa*ms*odhak, besides doing other valuable work.

5. The late *S*rí Rájendra Vijaya Súri to whose efforts is due the publication of *Abhidhána Rájendra.*

6. Svámi Ratna Chandra who worked on the Ardha-Mágadhí Kosa (*in press*) for several years.

From among the laymen, mention may be made of *S*rávak Pandits Hargovind Das and Bechar Das, of the Yasovijaya Páṭhsálá, and late editors of the Yasovijaya Jain Granthmálá.

3 Pt. Náthú Rám Premí of Bombay has done so much in bringing out good editions of Sanskrit and Prakrit works of the Digambar literature.

JAIN MANUSCRIPTS.

Jain manuscripts are found inscribed on palm-leaves or written on paper. The number of the former is comparatively smaller for with the introduction of paper, palm-leaves fell out of use for writing though they are still used for this purpose to some extent in the south of India. The palm-leaf MSS. are consequently much older than paper ones. Palm-leaves are about two inches wide and over a foot long. Letters are inscribed on them with a style of iron or silver and ink-powder is rubbed

afterwards to blacken them. For writing on paper, fluid ink of black and red colour was used. To obliterate a letter, it was besmeared with a solution of yellow arsenic (हरिताल). In order to draw lines on a piece of paper it was lightly pressed against a wooden board on which threads had been tightly stretched at equal spaces. The work of copying was carried on by monks and professional copyists. The characters used were a variety of Devanágarí called the Jain Script (जैनलिपि) in which several letters especially the conjunct consonants क्ख, च्छ, ज्ज, ज्झ, त्थ, and ब्भ are difficult to recognise at a first glance. The medial vowel ए is often represented by what is called पड़ी मात्रा *i. e.* a vertical stroke placed to the left of a consonant, *e. g.* के=ाक, कै=ाके, को=ाका, कौ=ाको. The double lettter ग्ग of the Jain script resembling in appearance the ग्र (gra) of Devanágárí has been transliterated as *gra* by Professor Weber in his catalogue of manuscripts in the Berlin Library; *pograla*, for poggala, *p.* 576, *l* 14; Miyagráme for Miyaggáme *p.* 525. etc. Similarly ज्ज resembling Devanágarí य्य with a slanting stroke in it has been transcribed as yya, *e g. vadeyyá* for *vadejjá* p. 577, *l*24 etc. The letter ठ written with a circle to the left hand at the bottom of a vertical stroke has been taken for व by Babu Rajendra Lal Mitra in his catalogue of manuscripts in Bikanir, *e.g.* Tháṉa*m*ga has been transcribed as Váṉa*m*ga *p.* 702 No. 1537, *p.* 719 No. 1780.

As a general rule Jain books are printed in Devanágarí type although in a few the Jain type has been used *e. g.* in Jain-tatvádarsh, in a volume or two

of the Abhidhána Rájendra, in books published by Hirálal Hansráj of Jámnagar and by the Jain-Dharm Prasárak Sabha, Bhávnagar. The Jain *S*reyaskar Maṉḍal, Mesana (Kathiawad) has brought out a primer of Jain Script (**जैनी वाचनमाला**) in which several conjuct consonants are absent, printed at Lakshmi Printing Press, Ahmedabad, 1914 ; price 9 pies.

It is a religious duty of the Jains to preserve their sacred manuscripts carefully and to get their copies made (to publish them in the modern sense) lest they should become extinct.[1] Orthodox Jains, especially the Digambars, did not allow their works to be printed but this restriction is not fully observed now. The manuscripts are first put between wooden boards, then wrapped tightly in a piece of cloth[2] and are finally locked in wooden boxes.[3] After the rainy season is over, they are exposed to sunshine and are cleaned of germs and dirt.

Jain manuscripts are found all over India, but chiefly in the Bombay Presidency, Gujrat and Rajputana, as is clear from the catalogues of MSS. prepared by the provincial governments. These reports and catalogues form the basis of Jain-granthávalí published by the Jain Conference. Not a small number of Jain MSS. have been taken to the public libraries of the various countries

(1). ये लेखयन्ति जिनशासनपुस्तकानि,व्याख्यानयन्ति च पठन्ति च पाठयन्ति।
शृण्वन्ति रक्षणविधौ च समाद्रियन्ते, ते देवमर्त्यशिवशर्म नरा लभन्ते ॥
Ratnamandiragaṉi's उपदेशतरङ्गिणी p. 139.

(2). The bundle is called Puṭṭhá.

(3). Called Ḍábṛás.

of Europe and America. No systematic search for MSS. has been made in the Panjab which according to the writer's estimate contains over ten thousand *Jain MSS.* besides Brahmanical and others. They are preserved in Bhaṇḍárs at chief towns of the province and are in charge of laymen who cannot make any use of them. The Panjab University Library contains a catalogue (in manuscript) of MSS. in the Jain temple at Gujranwala. It is probably the work of Pandit Kashi Nath Kunte who reported on Lahore Pandits' libraries in the eighties.

In 1917 the writer made a brief report on the contents of the Jain Bhaṇḍár at Nárowál (Sialkote district) to the Principal, Oriental College at whose suggestion the Panjab University has now taken an initiative in the search for and cataloguing of MSS. The University spends annually about Rs. 2,000 on MSS. Muni Vallabha Vijaya, disciple of the late Muni Átmárámjí Ánanda Vijaya, the reformer of Janism in the Panjab, has kindly secured permission for the writer to visit the Bhaṇḍár at Ambálá and has promised a hearty support in getting access to Bhaṇḍárs in other towns.

ARDHA-MĀGADHĪ READER.

१. मियापुत्ते[1] दारए।

Materials used in the preparation of this extract.

A Ms. containing Text only. Twenty leaves with seventeen lines on each page. Fairly correct having no date. Appearance old.

B Ms. Text and commentary. Forty-seven leaves. Fairly correct. No date. Appearance old.

C Ms. Text with interlinear Ṭabbá (Gujrátí paraphrase). Sixty leaves. Not so correct. Copied at अहिपुर explaned in the Ṭabbá as विक्रमवरपुर. No date.

D Ms. Text only. Fifty-one leaves with thirteen lines on a page. Fairly correct. Copied at कोटा on आषाढ़ वदि ५ सं० १८७२.

H Hargovind Das's edition with Commentary and छाया in मुक्तिकमल जैन मोहनमाला No. 10. Sam. 1976.

तेणं कालेणं तेणं समएणं मियग्गामे[2] नामं नयरे होत्था (वण्णओ)। तस्स णं मियग्गामस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए चंदणपायवे नामं उज्जाणे होत्था (वण्णओ)। तत्थ णं सुहम्मस्स जक्खस्स जक्खाययणे होत्था (वण्णओ) ॥१॥

तत्थ णं मियग्गामे नयरे विजए नामं खत्तिए राया परिवसइ। तस्स णं विजयस्स खत्तियस्स मिया

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1. ACD याउत्ते. 2 In some Mss. ०ग्गाम०

नामं देवी होत्था । तस्स णं विजयस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते नामं दारए होत्था जाइअंधे, जाइमूए, जाइबहिरे, जाइपंगुले, हुंडे य वायवे य । नत्थि णं तस्स दारगस्स हत्था वा पाया या कण्णा वा अच्छी वा नासा वा केवलं तेसिं अंगोवंगाणं आगिइमित्ते होत्था ॥२॥

तए णं सा मिया देवी तं मियापुत्तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरइ ॥३॥

तत्थ णं मियग्गामे नयरे एगे जाइअंधे पुरिसे परिवसइ । से णं एगेणं सचक्खुएणं पुरिसेणं पुरओ दंडएणं पगढिज्जमाणे[1] २ फुट्टहडाहडसीसे[2] मच्छियाचडगरपहकरेणं अण्णिज्जमाणमग्गे मियग्गामे नयरे गिहे गिहे कालुणवडियाए वित्तिं कप्पेमाणे विहरइ ॥४॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसरिए । परिसा निग्गया । तए णं से जाइअंधपुरिसे तं महयाजणसद्दं सुणेइ २ त्ता तं सचक्खुयं पुरिसं एवं वयासी, "किण्णं देवाणुप्पिया ! अज्ज मियग्गामे नयरे इंदमहे इ वा खंदमहे इ वा जण्णं हं एवं महयाजणसद्दं सुणेमि ?"

तए णं से सचक्खुए पुरिसे तं जाइअंधपुरिसं एवं वयासी, "एवं खलु देवाणुप्पिया ! समणे भगवं महावीरे एत्थ समोसरिए, पुरिसा तं वंदित्तए नमंसित्तए गच्छंति" ॥५॥

1. H. ० ड्ढि ० B. ० ढि ० 2. A adds पुरि०

तए णं से जाइअंधपुरिसे तं सचक्खुयं पुरिसं एवं वयासी, "गच्छामो णं देवाणुप्पिया! अम्हे वि समणं भगवं महावीरं वंदामो नमंसामो जाव पज्जुवासामो" ॥६॥

तए णं से जाइअंधपुरिसे सचक्खुएणं पुरिसेणं पुरओ दंडएणं पगढिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता तिक्खुत्तो आयाहिणं पयाहिणं करेइ २ त्ता वंदइ नमंसइ जाव पज्जुवासइ ॥७॥

तए णं समणे भगवं महावीरे तोसे मह‌इमहालियाए परिसाए धम्ममाइक्खइ, परिसा जामेव दिसं[1] पाउब्भूया तामेव दिसं पडिगया ॥८॥

तए णं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूई नामं अणगारे तं जाइअंधपुरिसं पासित्ता समणं भगवं महावीरं वंदइ नमंसइ २ त्ता एवं वयासी, "अत्थि णं भंते! केइ पुरिसे जाइअंधे जाइअंधरूवे?"

"हंता अत्थि"

"कहिं णं भंते! से पुरिसे जाइअंधे जाइअंधरूवे?"

"एवं खलु गोयमा! इहेव मियग्गामे नयरे विजयस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते नामं दारए जाइअंधे जाव[2] विहरइ" ॥९॥

तए णं से भगवं गोयमे समणं भगवं महावीरं

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1. In some Mss. दिसिं
2. Supply the rest from §§ 2 and 3.

वंदइ नमंसइ २ त्ता एवं वयासी, "इच्छामि णं भंते। अहं तुब्भेहिं अब्भणुण्णाए समाणे मियापुत्तं दारयं पासित्तए"॥

"अहासुहं देवाणुप्पिया!" ॥१०॥

तए णं से भगवं गोयमे जेणेव मियाए देवीए गिहे तेणेव उवागच्छइ २ त्ता मियं देविं एवं वयासी, "अहं णं देवाणुप्पिए! तव पुत्तं पासिउं हव्व-मागए" ॥११॥

तए णं सा मिया देवी मियापुत्तस्स दारयस्स अणुमग्गजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ त्ता भगवओ गोयमस्स पादेसु पाडेइ २ त्ता एवं वयासी, "एए णं भंते! मम पुत्ते पासह" ॥१२॥

तए णं से भगवं गोयमे मियं देविं एवं वयासी, "नो खलु देवाणुप्पिए! अहं एए तव पुत्ते पासिउं हव्वमागए। तत्थ णं जे से तव जेट्ठे पुत्ते मियापुत्ते दारए जाइअंधे अंधरूवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरसि तं णं अहं पासिउं हव्वमागए" ॥१३॥

तए णं सा मिया देवी भगवं गोयमं एवं वयासी, "से के णं भंते! तहारूवे णाणी व तवस्सी वा जेणं एसमट्ठे मम ताव रहस्सकए[1] तुब्भं हव्वमक्खाए?"

तए णं भगवं गोयमे मियं देविं एवं वयासी, "एवं खलु देवाणुप्पिए! मम धम्मायरिए समणे भगवं

1. B. ० स्सि ०

महावीरे सव्वरणू सव्वदरिसी, तत्रो णं अहं एसमट्ठं जाणामि" ॥१४॥

जावं च णं मिया देवी भगवया गोयमेणं सद्धिं एयमट्ठं संलवइ तावं च णं मियापुत्तस्स दारयस्स भत्तपाणवेला जाया यावि होत्था ॥१५॥

तए णं सा मिया देवी भगवं गोयमं एवं वयासी, "तुब्भे णं भंते ! इह चेव चिट्ठह जा णं[1] अहं तुब्भं मियापुत्तं दारयं उवदंसेमि" त्ति कट्टु जेणेव भत्त-पाणघरए तेणेव उवागच्छइ २ त्ता वत्थपरियट्टं करेइ २ त्ता एगं कट्ठसगडियं गिरहइ २ त्ता विउलस्स असण-पाणखाइमसाइमस्स भरेइ २ त्ता जेणेव भगवं गोयमे तेणेव उवागच्छइ २ त्ता एवं वयासी, "एह णं तुब्भे भंते ! ममं पिट्ठत्रो अणुगच्छह, जा णं अहं तुब्भं मियापुत्तं दारयं उवदंसेमि" ॥१६॥

तए णं से भगवं गोयमे तं मियं देविं पिट्ठत्रो समणुगच्छइ ।

तए णं सा मिया देवी तं कट्ठसगडियं अणुकड्ढ-माणी जेणेव भूमिघरे तेणेव उवागच्छइ २ त्ता चउ-प्पुडेणं वत्थेणं मुहं बंधमाणी भगवं गोयमं एवं वयासी, "तुब्भे वि णं भंते ! मुहपोत्तियाए मुहं बंधह" ॥ तए णं भगवं गोयमे मियाए देवीए एवं वुत्ते समाणे मुहपोत्तियाए मुहं बंधइ ॥१७॥

तए णं सा मिया देवी परं मुहा भूमिघरस्स दुवारं

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1. B. जयणं

विहाडेइ । तओ णं गंधे निग्गच्छइ से जहा नामए अहिमडे इवा, तओ वि अणिट्ठतराए चेव ॥१८॥

तए णं से मियापुत्ते दारए तस्स विपुलस्स असण-पाणस्स गंधेणं अभिभूए समाणे तंसि असणपाणंसि मुच्छिए गढिए तं असणपाणं आसाएणं[1] आहारेइ २ त्ता खिप्पामेव विद्धंसेइ । तओ पच्छा पूयत्ताए सोणि-यत्ताए य परिणामेइ । तं पि य णं पूयं च सोणियं च आहारेइ ॥१९॥

तए णं भगवओ गोयमस्स तं मियापुत्तं दारयं पासित्ता अममेयारूवे अज्झत्थिए समुप्पज्जित्था, "अहो णं इमे दारए पुरा कडाणं असुभाणं कम्माणं पावफलं पच्चणुभवमाणे विहरइ । न मे दिट्ठा नरगा वा नेरइया वा, पच्चक्खं खलु अयं पुरिसे नरयपडिरू-वियं वेयणं वेएइ" त्ति कट्टु मियं देविं आपुच्छइ २ त्ता मियाए देवीए गिहाओ निक्खमइ २ त्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता एवं वयासी, "अहं खलु भंते ! तुब्भेहिं अब्भणुण्णाए समाणे जेणेव मियाए देवीए गिहे तेणेव उवागच्छामि जाव[2] आहारेइ । से णं भंते ! पुरिसे पुव्वभवे के आसि ? किंनामए ? किंगोत्तए ? किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता एवं विहरइ ?" ॥२०॥

"एवं खलु गोयमा ! इहेव जंबुद्दीवे दीवे भारहे वासे सयदुवारे नामं नयरे होत्था (वण्णओ) । तत्थ णं सयदुवारे नयरे धणवई नामं राया होत्था

1. A. C. H. आसएणं

2. Supply the rest from §§ 11-19.

(वण्णओ)। तस्स णं सयदुवारस्स नयरस्स अदूरसामंते दाहिणपुरत्थिमे दिसीभाए विजयवद्धमाणे[1] नामं खेडे होत्था। तस्स णं विजयवद्धमाणस्स खेडस्स पंच गामसयाइं आभोए यावि होत्था ॥२१॥

तत्थ णं विजयवद्धमाणे खेडे एक्काई नामं रट्ठकूडे होत्था अहम्मिए जाव दुप्पडियाणंदे। से एक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स पंचण्हं गामसयाणं आहेवच्चं पालेमाणे विहरइ ॥२२॥

तए णं से एक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स पंच गामसयाइं बहूहिं करेहि य भरेहि य विद्धीहि य उक्कोडाहि[2] य ओवीलेमाणे निद्धणे करेमाणे विहरइ ॥२३॥

तए णं से इक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स बहूणं राईसरतलवरसत्थवाहाणं अण्णेसिं च बहूणं गामेल्लगपुरिसाणं बहूसु कज्जेसु य कारणेसु य सुणमाणे भणइ "न सुणेमि", असुणमाणे भणइ "सुणेमि" त्ति। एवं पासमाणे भासमाणे गिण्हमाणे जाणमाणे। एवं से एक्काई रट्ठकूडे सुबहुं पावं कम्मं समज्जिणमाणे विहरइ ॥२४॥

तए णं तस्स एक्काइस्स रट्ठकूडस्स सरीरगंसि अण्णया कयाइ जमगसमगं सोलस रोगायंका पाउब्भूया तं जहा, सासे १ खासे[3] २ जरे ३ दाहे ४ कुच्छिसूले ५ भगंदरे ६ अरिसा[4] ७ अजीरए ८ दिट्ठिसूले[5]

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1. A. ०वड्ढ०
2. B. ०डे०
3. A. B. H. का०
4. H. ०से, A. B. अतिसारे
5. A. B. दिट्ठि

९ मुद्धसूले १० अकारिए[1] ११ अच्छिवेयणा १२ कण्ण-वेयणा १३ कंडू १४ उदरे[2] १५ कोढे १६ ॥२५॥

तए णं से एक्काई रट्ठकूडे सोलसहिं रोगायंकेहिं अभिभूए समाणे कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं वयासी, "गच्छह णं तुब्भे देवाणुप्पिया ! विजय-वद्धमाणे खेडे सिंघाडग-तिय-चउक्क-चच्चर-महापहेसु[3] महया २ सद्देणं उग्घोसेमाणा एवं वयह, "एवं खलु देवाणुप्पिया ! एक्काइसरीरगंसि सोलस रोगायंका पाउब्भूया, तं जहा सासे जाव कोढे। तं णं इच्छइ विज्जो वा विज्जपुत्तो वा, जाणओ वा जाणयपुत्तो वा एक्काइस्स रट्ठकूडस्स सोलसण्हं रोगायंकाणं एग-मवि रोगायंकं उवसामित्तए, तस्स णं एक्काई रट्ठकूडे विपुलं अत्थसंपयाणं दलयइ। एवं दोच्चं पि तच्चं पि उग्घोसेह" ॥ ते कोडुंबियपुरिसा तहेव करेंति ॥२६॥

तए णं विजयवद्धमाणे खेडे इमं एयारूवं उग्घोसणं सोच्चा निसम्म बहवे विज्जा य विज्जपुत्ता य सत्थकोस-हत्थगया सएहिं २ गिहेहिंतो पडिनिक्खमंति २ त्ता जेणेव एक्काई रट्ठकूडे तेणेव उवागच्छंति २ त्ता एक्काइसरीरगं परामुसंति २ त्ता तेसिं रोगाणं निदाणं पुच्छंति २ त्ता एक्काइरट्ठकूडस्स बहूहिं अब्भंगेहि य उव्वट्टणेहि य सिणेहपाणेहि य वमणेहि य विरेयणेहि य सिंचणेहि य[4] अवद्दहाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरू-हेहि य सिरावेधेहि य तच्छणेहि य पच्छणेहि य छल्लीहि मूलेहि य कंदेहि य पत्तेहि य पुप्फेहि य फलेहि य

1. H. ०र० 2. H. दओदरे 3 B.C.H. ०पहपहेसु
4. H. सेयणाहि

बोरहि य सिलियाहि य गुलयाहि य ओसहेहि य भेसज्जेहि य इच्छंति तेसिं सोलसण्हं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए। नो चेव णं संचाएंति उवसामित्तए ॥२७॥

तए णं ते बहवे विज्जा जाहे नो संचाएंति तेसिं सोलसण्हं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए ताहे संता तंता परितंता जामेव दिसं पाउब्भूया तामेव दिसं पडिगया ॥२८॥

तए णं से एक्काई रट्ठकूडे सोलसहिं रोगायंकेहिं अभिभूए समाणे रज्जे य रट्ठे य मुच्छइ। रज्जं पत्थमाणे अभिलसमाणे अट्टदुहट्टवसट्टे अड्ढाइज्जाइं वाससयाइं परमाउं पालइ २ त्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोसेणं सागरो-वमट्ठिइएसु नेरइएसु[1] नेरइयत्ताए उववण्णे ॥२९॥

से णं तओ अणंतरं उव्वट्टित्ता इहेव मियग्गामे नयरे मियाए देवीए कुच्छिंसि पुत्तत्ताए उववण्णे। तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया उज्जला जाव जलंता। जं पभिइं च णं मियापुत्ते दारए मियाए देवीए कुच्छिंसि गब्भत्ताए उववण्णे, तं पभिइं च णं मिया देवी विजयस्स खत्तियस्स अणिट्ठा, अकंता, अप्पिया जाया यावि होत्था ॥३०॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुव्वर-त्तावरत्तकालसमयंसि कुडुंबजागरियं जागरमाणीए इमे अज्झत्थिए समुप्पण्णे, "एवं खलु अहं विजयस्स खत्तियस्स पुव्विं इट्ठा वेसासिया अणुमया आसी। जं पभिइं च णं ममं इमे गब्भे कुच्छिंसि गब्भत्ताए

1 AB नरएसु

उववगणे तं पभिइं च णं विजयस्स खत्तियस्स अहं अणिट्ठा अकंता जाया यावि होत्था। न इच्छइ विजए खत्तिए ममं नामं च गोयं[1] च गिरिहत्तए किमंग पुण दंसणं वा परिभोगं वा करित्तए। तं सेयं खलु ममं एयं गब्भं बहूहिं गब्भसाडणाहि य पाडणाहि य गालणाहि य मारणाहि य साडित्तए वा"। एवं संपेहेइ २ त्ता बहूणि खाराणि य कडुयाणि य तिक्खणाणि य गब्भसाडणाणि खायमाणी पीयमाणी इच्छइ तं गब्भं साडित्तए, नो चेव णं से गब्भे सडइ वा पडइ वा। तए णं सा मिया देवी जाहे नो संचाएइ तं गब्भं साडित्तए वा पाडित्तए वा ताहे संता तंता अवसयं-वसा[2] तं गब्भं दुहं दुहेणं परिवहइ ॥३१॥

तए णं सा मिया देवी नवण्हं मासाणं बहुपडि-पुण्णाणं दारयं पयाया से दारए जाइअंधे जाव आगि-इमित्ते। तए णं सा मिया देवी तं दारगं हुंडं अंधरूवं पासइ २ त्ता भीया अम्मधाइं सद्दावेइ २ त्ता एवं वयासी, "गच्छाहि[3] णं देवाणुप्पिए! तुमं एयं दारगं एगंते उक्कुरुडियाए उज्झाहि" ॥३२॥

तए णं सा अम्मधाई मियाए देवीए 'तह' त्ति एय-मट्ठं पडिसुणेइ २ त्ता जेणेव विजए खत्तिए तेणेव उवागच्छइ २ त्ता एवं वयासी, "एवं खलु सामी! मिया देवी नवण्हं मासाणं जाव आगिइमित्ते[4] जाव भीया ममं सद्दावेइ २ त्ता एवं वयासी गच्छाहि णं जाव उज्झाहि। तं संदिसह णं सामी! तं दारगं अहं एगंते उज्झामि उदाहु मा?" ॥३३॥

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1. H. गोत्तं 2. H. असयंवसा, 3. A B C H गच्छह 4. Supypl the rest from the preceding section.

तए णं से विजए खत्तिए तीसे अम्मधाईए अंतिए एयमट्ठं सोच्चा तहेव भीए समाणे जेणेव मिया देवी तेणेव उवागच्छइ २ त्ता मियं देविं एवं वयासी, "एस णं देवाणुप्पिए तुब्भं पढमे गब्भे। तं जइ णं तुमं एयं एगंते उक्कुरुडियाए उज्झासि तया णं तुब्भं पया नो थिरा भविस्सइ तेणं तुमं एयं दारयं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहराहि तेणं तुब्भं पया थिरा भविस्सइ ॥३४॥

तए णं सा मिया देवी विजयस्स खत्तियस्स 'तह' त्ति एयमट्ठं विणएणं पडिसुणेइ २ त्ता तं दारगं रहसियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरइ ॥

एवं खलु गोयमा! मियापुत्ते दारए पुरा पुराणाणं असुभाणं कम्माणं पावफलं पच्चणुभवमाणे विहरइ ॥३५॥

"मियापुत्ते णं भंते! दारए इओ चुए कालमासे कालं किच्चा कहिं गच्छिहिइ?। कहिं उववज्जिहिइ?

"गोयमा! मियापुत्ते दारए छव्वीसं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव जंबुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले सीहकुलंसि सीहत्ताए उववज्जिहिइ। से णं तत्थ सीहे भविस्सइ अहम्मिए जाव साहसिए बहुं पावं समज्जिणइ। से कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोसेणं सागरोवमट्ठिइएसु नेरइएसु उववज्जिहिइ। से तओ अणंतरं उव्वट्टित्ता सिरीसिवेसु उववज्जिहिइ। तओ अणंतरं से जाइं

इमाइं जलयरपंचिंदियतिरिक्खजोणियाणं मच्छकच्छ-भगाहमगरसंसुमारादीणं अद्धतेरस जाइ-कुल-कोडि-जोणिपमुहसयसहस्साइं तत्थ एगमेगंसि जोणिविहा-णंसि अणेगसयसहस्सखुत्तो उद्दाइत्ता[1] तत्थेव भुज्जो २ पच्चायाइस्सइ। से णं तओ अणंतरं उव्वट्टित्ता एवं चउप्पएसु भुयपरीसप्पेसु खहयरेसु[2] चउरिंदिएसु तेइंदिएसु बेइंदिएसु वणप्फइकडुयरुक्खेसु कडुयदु-द्धेसु वाउतेउआउपुढवीसु अणेगसयसहस्सखुत्तो पच्चा-याइस्सइ ॥३६॥

से णं तओ अणंतरं उव्वट्टित्ता सुपइट्ठपुरे गोणत्ताए पच्चायाहिइ। से णं तत्थ उम्मुक्कबालभावे अन्नया कयाइ पढमपाउसंसि गंगाए महाणईए खलीण-मट्टियं खणमाणे तडीए पेल्लिए[3] समाणे कालगए तत्थेव सुपइट्ठपुरे नयरे सेट्ठिकुलंसि पुत्तत्ताए पच्चा-याइस्सइ। से णं तत्थ उम्मुक्कबालभावे जोव्वणगमणुपत्ते तहारूवाणं थेराणं अंतिए धम्मं सोच्चा निसम्म मुंडे भवित्ता अगाराओ अणगारियं पव्वइस्सइ। से णं तत्थ बहूइं वासाइं सामण्णपरियागं पाउणित्ता आलोइयपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववज्जिहिइ। से णं तओ अणंतरं चयं चइत्ता महाविदेहे वासे सिज्झिहिइ ॥३७॥

एवं खलु जंबू! समणेणं भगवया महावीरेणं जाव सम्पत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते "त्ति बेमि" ॥ ३८ ॥

(विवागसुत्तस्स पढमे सुयक्खंधे पढमं अज्झयणं)

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1 C ०दी०   2 B खहरेसु   3. AD प० B. ०ल्ली०

२ मेहे कुमारे

[D—Rai Dhanpat Singh Bahádur's edition, Calcutta, Sam 1933.]

[S—Jainágamodaya Samiti edition; Bombay Sam 1975.]

तेणं कालेणं तेणं समएणं चंपा नामं नयरी होत्था (वणओ) ॥ तीसे णं चंपाए नयरीए बहिया उत्तरपुत्थिमे दिसीभाए पुण्णभद्दे नामं चेइए होत्था (वणओ) ॥ तत्थ णं चंपाए नयरीए कोणिए नामं राया होत्था (वणओ) ॥ १ ॥

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अंतेवासी अज्जसुहम्मे नामं थेरे पंचहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विंचरमाणे गामाणुगामं दूइज्जमाणे सुहं सुहेणं विहरमाणे जेणेव चंपा नयरी जेणेव पुण्णभद्दे चेइए तेणामेव उवागच्छइ २ त्ता अहापडिरूवं उग्गहं उग्गिण्हइ २ त्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥ ॥

(तए णं चंपाए नयरीए परिसा निग्गया। कोणिओ निग्गओ। धम्मो कहिओ। परिसा जामेव दिसं[1] पाउब्भूया तामेव दिसं पडिगया ॥)

तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अणगारस्स जेट्ठे अंतेवासी अज्जजंबू नामं अणगारे कासवगोत्ते अज्जसुहम्मस्स थेरस्स अदूरसामंते उड्ढं[2]-जाणू अहोसिरे झाणकोट्ठोवगए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥ ३ ॥

1 D दिसिं 2 S उड्ढं०

तए णं से जंबू नामं अणगारे जायसड्ढे जायसंसए जेणामेव अज्जसुहम्मे थेरे तेणामेव उवागच्छइ २ त्ता अज्जसुहम्मे थेरे तिक्खुत्तो आयाहिणं पयाहिणं करेइ २त्ता वंदइ नमंसइ २ त्ता अज्जसुहम्मस्स थेरस्स नच्चासण्णे नाइदूरे सुस्सूसमाणे नमंसमाणे अभिमुहे[1] पंजलिउडे विणएणं पज्जुवासमाणे एवं वयासी, "जइ णं भंते समणेणं भगवया महावीरेणं पंचमस्स णं अंगस्स विवाहपण्णत्तीए[2] अयमट्ठे पण्णत्ते, छट्ठस्स णं अंगस्स भंते ! नायाधम्मकहाणं के अट्ठे पण्णत्ते ?"

"जंबू" इ[3] अज्जसुहम्मे थेरे अज्जजंबूनामं अणगारं एवं वयासी, "एवं खलु जंबू ! समणेणं भगवया महावीरेणं छट्ठस्स अंगस्स दो सुयखंधा पण्णत्ता तं जहा नायाणि य धम्म कहाओ य" ॥ ४ ॥

"जइ णं भंते ! समणेणं भगवया महावीरेणं छट्ठस्स अंगस्स दो सुयखंधा पण्णत्ता, पढमस्स णं भंते, सुयखंधस्स कइ अज्झयणा पण्णत्ता" ?

"एवं खलु जंबू ! समणेणं भगवया महावीरेणं नायाणं एगूणवीसं अज्झयणा पण्णत्ता तं जहा उक्खित्तणाए १ संघाडे २ अंडे ३ कुम्मे ४ य सेलगे ५ । तुंबे ६ य रोहिणी ७ मल्ली ८ मायंदी[4] ९ चंदमा[5] १० इय ॥ १ ॥ दावद्दवे ११ उदगणाए १२ मंडुक्के १३ तेयली वि य । नंदीफले १५ अमर-

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1 S ०हं 2 D S omit 3 S ति 4 D माइंदी 5 S चंदिमा

कंका[1] १६ आइगणे १७ सुसुमा[2] १८ इ य ॥२॥ अवरे य पुंडरीए १९ णाए एगुणवीसिमे" ॥ २½ ॥ ५ ॥

"जइ णं भंते! समणेणं भगवया महावीरेणं नायाणं एगुणवीसं अज्झयणा पण्णत्ता पढमस्स णं भंते अज्झयणस्स के अट्ठे पण्णत्ते"? एवं खलु जंबू। तेणं कालेणं तेणं समएणं इहेव जंबूदीवे[3] दीवे भारहे वासे दाहिणड्ढभरहे[4] रायगिहे नामं नयरे होत्था (वण्णओ) गुणसिलए[5] चेइए (वण्णओ) ॥ तत्थ णं रायगिहे नयरे सेणिए नामं राया होत्था (वण्णओ) ॥ तस्स णं सेणियस्स रण्णो नंदा नामं देवी होत्था (वण्णओ) ॥ तस्स णं सेणियस्स रण्णो पुत्ते नंदाए देवीए अत्तए अभए नामं कुमारे होत्था अहीण जावसरूवे, सेणियस्स रण्णो सव्वकज्जेसु लद्धपच्चए, तस्स रज्जं च रट्ठं च कोसं च कोट्ठागारं च बलं च वाहणं च पुरं च अंतेउरं च सयमेव समुपेक्खमाणे[6] २ विहरइ ॥६॥

तस्स णं सेणियस्स रण्णो धारिणी नामं देवी होत्था ॥ सा धारिणी देवी अण्णया कयाइं पुव्वरत्तावरत्तकालसमयंसि सयणिज्जंसि सुत्तजागरा ओहीरमाणी २ एगं महं सत्तुस्सेहं रययकूडसंणिहं नहयलंसि सोमागारं लीलायतं जंभायंतं गयं मुह[7]-मतिगयं पासित्ताणं पडिबुद्धा। हट्ठतुट्ठा समाणी तं सुमिणं ओगिण्हइ २ त्ता सयणिज्जाओ उट्ठेइ २ त्ता अतुरियमचवलं रायहंससरिसीए गईए जेणामेव

1 S अवर० 2 D सुसमा 3 DS ०बूद्दी० 4 S ०ड्ढ० 5 D ०सेo S omits गुणसिलए 6 S ०वे० 7 D ०मं०

सेणिए राया तेणामेव उवागच्छइ २ त्ता सेणियं रायं इट्ठाहिं कंताहिं पियाहिं गिराहिं पडिबोहेइ २ त्ता सेणिएणं रएणा अब्भणुणाया समाणी नाणामणिरयणचित्तंसि भद्दासणंसि निसीयइ २ त्ता आसत्था वीसत्था मत्थए अंजलिं कट्टु एवं वयासी, "एवं खलु अहं देवाणुप्पिया ! अज्ज तंसि तारिसगंसि सयणिज्जंसि सुत्तजागरा नियगवयणमइवयंतं गयं सुमिणे पासित्ता पडिबुद्धा ॥ तं एयस्स णं सुमिणस्स देवाणुप्पिया ! के फलविसेसे भविस्सइ ?" ॥७॥

तए णं से सेणिए राया धारिणीए देवीए अंतिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठे समाणे तं सुमिणं उग्गिण्हइ २ त्ता ईहं[1] अणुपविसइ,[2] अप्पणो साभाविएणं मइपुव्वएणं बुद्धिविण्णाणेणं तस्स सुमिणस्स अत्थोग्गहं करेइ २ त्ता धारिणिं देविं अणुबूहेमाणे[3] एवं वयासी, "ओराले[4] णं तुमे देवाणुप्पिए ! सुमिणे दिट्ठे । कल्लाणे णं तुमे देवाणुप्पिए! सुमिणे दिट्ठे । अत्थलाभो देवाणुप्पिए ! पुत्तलाभो देवाणुप्पिए ! सुक्खलाभो देवाणुप्पिए ! एवं खलु नवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्ठमाणं राइंदियाणं विइक्कंताणं अम्हं कुलकेउं कुलवडिंसयं दारयं पयाहिसि । से वि य णं दारए उम्मुक्कबालभावे सूरे वीरे रज्जवई राया भविस्सइ । तं आरोग्ग-तुट्ठि-दोहाउकल्लाणकारए णं तुमे देवी ! सुमिणे दिट्ठे" त्ति कट्टु भुज्जो २ अणुबूहेइ[5] ॥८॥

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1 D इ० 2 S पविसइ 3 D ०बूह० 4 S उ० 5 S ०बू०

तए णं सा धारिणी देवी सेणिएणं रण्णा एवं वुत्ता समाणी हट्ठतुट्ठा सयंसि सयणिज्जंसि निसीयइ २ त्ता एवं वयासी, "मा मेए उत्तमे पहाणे सुमिणे अण्णेहिं पावसुमिणेहिं पडिहम्मिहिइ," त्ति कट्टु देवगुरुजण-संबद्धाहिं पसत्थाहिं धम्मियाहिं कहाहिं सुमिणजागरियं पडिजागरमाणी विहरइ ॥९॥

तए णं से सेणिए राया पच्चूसकालसमयंसि विविहसत्थकुसले सुमिणपाढए सद्दावेइ २ त्ता धारिणीए देवीए दिट्ठस्स सुमिणस्स फलं पुच्छइ ॥१०॥

एवं पुच्छिया समाणा ते सुमिणपाढगा सुमिण-सत्थाइं उच्चारेमाणा एवं वयासी, "एवं खलु सामी! अम्हं सुमिणसत्थंसि बायालीसं सुमिणा तीसं महा सुमिणा बावत्तरिं सव्वसुमिणा दिट्ठा। तत्थ णं सामी! अरहंतमायरो वा चक्कवट्टिमायरो वा अरहंतंसि वा चक्कवट्टिंसि वा गब्भं वक्कमाणंसि एएसिं तीसाए महासुमिणाणं इमे चउद्दस[1] महासुमिणे पासित्ताणं पडिबुज्झंति तं जहा, गय-वसह[2]-सीह-अभिसेयदाम-ससि-दिणयरं झयं कुंभं। पउमसर-सागर-विमाण-भवण-रयणुच्चयं सिहिं च ॥१॥ तत्थ णं सामी! मंडलियमायरो मंडलियंसि गब्भं वक्कमाणंसि एएसिं चउद्दसण्हं[1] महासुमिणाणं अण्णयरं एगं महासुमिणं पासित्ताणं पडिबुज्झंति। तं ओराले णं सामी! धारिणीए देवीए सुमिणे दिट्ठे। एवं खलु सामी! नवण्हं मासाणं बहुपडिपुण्णाणं धारिणी

1 S चोद्दस 2 S उसभ

देवी एगं दारयं पयाहिइ, से वि य दारए रज्जवई राया भविस्सइ, अणगारे वा भावियप्पा" ॥११॥

तए णं तीसे धारिणीए देवीए दोसु मासेसु विइक्कंतेसु[1] तइए मासे वट्टमाणे तस्स गब्भस्स दोहलकालसमयंसि अयमेयारूवे अकालमेहेसु दोहले पाउब्भवित्था, "धण्णाओ ताओ अम्मयाओ, पुण्णाओ ताओ अम्मयाओ, सुलद्धे णं तासिं माणुस्सए जम्मजीवियफले जाओ णं मेहेसु अब्भुग्गएसु हत्थिरयणं दुरूढाओ सव्वओ समंता आहिंडमाणीओ डोहलं[2] विणेंति,[3] तं णं अहमवि मेहेसु अब्भुग्गएसु जाव डोहलं[2] विणेमि[4]" ॥१२॥

तए णं सा धारिणी देवी तंसि दोहलंसि अविणिज्जमाणंसि असंपत्तदोहला असंपुण्णदोहला सुक्का भुक्खा निम्मंसा दुब्बला जाया ॥१३॥

तए णं तीसे धारिणी देवीए अंगपडियारियाओ अब्भिंतरियाओ दासचेडियाओ जेणेव सेणिए राया तेणेव उवागच्छंति २ त्ता एवं वयासी, "एवं खलु सामी! किं पि अज्ज धारिणी देवी सुक्का भुक्खा अट्टज्झाणोवगया झियायइ" ॥१४॥

तए णं से सेणिए राया जेणेव धारिणी देवी तेणेव उवागच्छइ २ त्ता तं एवं वयासी "किण्णं तुमं देवाणुप्पिए! अट्टज्झाणोवगया झियायसि?"

तए णं सा धारिणी देवी एवं वयासी, "एवं खलु सामी! मम अयमेयारूवे अकालमेहेसु दोहले पाउब्भूए[5] ॥१५॥

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1 S वीति॰ 2 S दे॰ 3 D ॰णीयं॰ S ॰णियं॰ 4 D S ॰णिज्जा॰
5. Supply the rest from § 12.

तए णं से सेणिए राया तं धारिणिं देविं एवं वयासी, "मा णं तुमं देवाणुप्पिए! अट्टज्झाणं झियाहि, अहं णं तहा करिस्सामि जहा णं तव अयमेयारूवस्स अकालदोहलस्स मणोरहसंपत्ती भविस्सइ" ॥१६॥

तए णं से सेणिए राया अभयं नामं कुमारं सद्दावेइ २ त्ता एवं वयासी, "एवं खलु पुत्ता! तव चुल्लमाउयाए धारिणीए देवीए अकालमेहेसु दोहले पाउब्भूए। तस्स दोहलस्स अहं उवाएहिं उप्पत्तिं अविंदमाणे ओहयमणसंकप्पे झियामि" ॥१७॥

तए णं से अभए कुमारे सेणियं रायं एवं वयासी, "मा णं तुब्भे ताओ! एवं झियाह। अहं णं तहा करिस्सामि जहा मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलस्स मणोरहसंपत्ती भविस्सइ" ॥१८॥

तए णं तस्स अभयकुमारस्स अयमेयारूवे अज्झत्थिए[1] समुप्पज्जित्था, "णो खलु सक्का माणुस्सएणं उवाएणं मम चुल्लमाउयाए धारिणीए देवीए अकालदोहलस्स[2] मणोरहसंपत्तिं करित्तए नन्नत्थ दिव्वेणं उवाएणं। अत्थि णं मम[3] सोहम्मकप्पवासी[4] पुव्वसंगइए देवे महिड्ढिए[5] य महासुक्खे। तं सेयं खलु ममं पोसहसालाए पोसहियस्स बंभयारिस्स एगस्स अबीयस्स दब्भसंथारोवगयस्स अट्ठमभत्तं परिगिण्हित्ता पुव्वसंगतियं देवं मणसिकरेमाणस्स [6]विहरित्तए। तए णं पुव्वसंगइए देवे मम चुल्लमाउयाए धारिणीए देवीए अकालमेहेसु दोहलं विणेहिइ"॥

1 S ०ज्झ० 2 S ०डो० 3 S मज्झ 4 D सोम्म० 5 D ०ह० 6 D ०सी

एवं संपेहेइ २ त्ता पोसहसालं पमज्जइ उच्चार-पासवणभूमिं पडिलेहेइ दब्भसंथारगं दुरुहइ[1] अट्ठम-भत्तं य परिगिराहइ २ त्ता पुव्वसंगइयं देवं मणसि-करेमाणे चिट्ठइ ॥१९॥

तए णं से पुव्वसंगतिए देवे अभयस्स कुमारस्स अंतिए पाउब्भूए। अभएणं कुमारेणं अब्भट्टिए समाणे अकालमेहे विउव्वइ ॥२०॥

तए णं सा धारिणी देवी अकालमेहेसु दोहलं सम्मं विणेइ २ त्ता नवरहं मासाणं पडिपुराणाणं मेहं नामं दारयं पयाया।

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो अणुपुव्वेणं नामकरणं च पज्जेमणं[2] च चंकम्मणगं[3] च चोलोवणयं[4] च महया इड्ढीसक्कारसमुदएणं करिंसु ॥२१॥

तए णं तं मेहं कुमारं अम्मापियरो गब्भट्ठमे वासे सोहणंसि तिहि-करण-मुहुत्तंसि कलायरियस्स उव-णेंति। तए णं से कलायरिए मेहं कुमारं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ बावत्तरिं कलाओ सुत्तओ य अत्थओ य करणओ य सिक्खा-वेइ, तं जहा, लेहं १, गणियं २, रूवं ३, नट्टं ४, गीयं ५, वाइयं ६, सरगयं ७, पोक्खरगयं ८, सम-तालं ९, जूयं १०, जणवायं ११, पासयं[5] १२, अट्ठा-वयं १३, पोरेकत्तं[6] १४, दगमट्टियं १५, अराणविहिं १६, पाणविहिं १७, वत्थविहिं १८, विलेवणविहिं १९,

1 S ०रू० 2 S ०जे० 3 D पवचंकमाणं 4 D ०प०
5 D ०ढ० 6 S ०च्चं

सयणविहिं २०, अज्जं २१, पहेलियं २२, मागहियं २३, गाहं २४, गीइयं २५, सिलोयं २६, हिरण्णजुत्तिं २७, सुवण्णजुत्तिं २८, चुण्णजुत्तिं २९, आभरणविहिं ३०, तरुणीपडिकम्मं ३१, इत्थियलक्खणं ३२, पुरिसलक्खणं ३३, हयलक्खणं ३४, गयलक्खणं ३५, गोणलक्खणं ३६, कुक्कुडलक्खणं ३७, छत्तलक्खणं ३८, दंडलक्खणं ३९, असिलक्खणं ४०, मणिलक्खणं ४१, कागणिलक्खणं ४२, वत्थुविज्जं ४३, खंधारमाणं ४४, नगरमाणं ४५, वूहं ४६, पडिवूहं[1] ४७, चारं ४८, पडिचारं[1] ४९, चक्कवूहं ५०, गरुलवूहं ५१, सगडवूहं ५२, जुद्धं ५३, निजुद्धं ५४, जुद्धाइजुद्धं ५५, अट्ठिजुद्धं ५६, मुट्ठिजुद्धं ५७, बाहु-जुद्धं ५८, लयाजुद्धं ५९, ईसत्थं ६०, छरुप्पवायं ६१, धणुव्वेयं ६२, हिरण्णपागं ६३, सुवण्णपागं ६४, सुत्त-खेडं ६५, वट्टखेडं ६६, णालियाखेडं ६७, पत्तच्छेज्जं ६८, कडगच्छेज्जं ६९, सज्जीवं ७०, निज्जीवं ७१, सउ-णरुयं ७२ ॥

तए णं से कलायरिए मेहं कुमारं एताओ कलाओ सिक्खावित्ता अम्मापिऊणं अंतिए उवणेइ ॥२२॥

तए णं तस्स मेहस्स अम्मापियरो तं कलायरियं महुरेहिं वयणेहिं विपुलेणं गंधमल्लालंकारेणं सक्का-रेंति २ त्ता विउलं जीवियारिहं पीइदाणं दलयंति २ त्ता पडिविसज्जेंति ॥

तए णं से मेहे कुमारे बावत्तरिकलापंडिए नवं-गसुत्तपडिबोहिए अट्ठारसविहिप्पगारदेसीभासाविसा-रए जाए ॥२३॥

1 S ofro

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो सोह-णंसि तिहि-करण-नक्खत्त-मुहुत्तंसि मेहं कुमारं सरि-सेहिंतो रायकुलेहिंतो आणिल्लियाहिं अट्ठहिं रायवर-कण्णाहिं सद्धिं एगदिवसेणं पाणिं गिण्हावेंसु ॥२४॥

तए णं से मेहे कुमारे उप्पिंपासायवरगए फुट्टमा-णेहिं मुइंगमत्थएहिं वरतरुणीसंपउत्तेहिं बत्तीसइबद्ध-एहिं नाडएहिं उवगिज्जमाणे २ उवलालिज्जमाणे २ माणुस्सए कामभोए पच्चणुभवमाणे विहरइ ॥२५॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे सुहं सुहेणं विहरमाणे जेणामेव रायगिहे नयरे गुणसिलए चेइए तेणामेव उवागच्छइ जाव विहरइ ॥२६॥

तए णं से मेहे कुमारे कंचुइज्जपुरिसस्स अंतिए समणस्स भगवओ महावीरस्स आगमणपवित्तिं सोच्चा निसम्म हट्ठतुट्ठे कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं वयासी, "खिप्पामेव भो देवाणुप्पिया! चाउग्घंटं आसरहं जुत्तमेत्थ[1] उवट्ठवेह" ॥२७॥

तए णं से मेहे कुमारे चाउग्घंटं आसरहं दुरूढे समाणे जेणामेव समणे भगवं महावीरे तेणामेव उवा-गच्छइ जाव विणएणं पज्जुवासइ ॥ तए णं समणे भगवं महावीरे मेहस्स कुमारस्स तीसे य महइम-हालियाए परिसाए विचित्तं धम्ममाइक्खइ ॥२८॥

तए णं से मेहे कुमारे समणस्स भगवओ महा-वीरस्स अंतिए धम्मं सोच्चा णिसम्म हट्ठतुट्ठे जेणा-

1 D om S जुत्तामेव

मेव अम्मापियरो तेणामेव उवागच्छइ २ त्ता अम्मा-
पिऊणं पायवडणं करेइ २ त्ता एवं वयासी, "एवं खलु
अम्मयाओ ! मए समणस्स भगवओ महावीरस्स
अंतिए धम्मे निसंते से वि य णं धम्मे इच्छिए पडि-
च्छिए अभिरुइए। तं इच्छामि णं अम्मयाओ ! तुब्भेहिं
अब्भणुण्णाए समाणे समणस्स भगवओ महावीरस्स
अंतिए मुंडे भवित्ताणं आगाराओ अणगारियं पव्व-
इत्तए" ॥२९॥

तए णं सा धारिणी देवी तमणिट्ठं अकंतं अप्पियं
फरुसं गिरं सोच्चा रोयमाणी विलवमाणी मेहं कुमारं
एवं वयासी। "तुमं सि जाया ! अम्हं एगे पुत्ते इट्ठे
कंते पिए॥ नो खलु जाया ! अम्हे इच्छामो खण-
मवि विप्पओगं सहित्तए। भुंजाहि ताव जाया !
माणुस्सए भोगे जाव वयं जीवामो। तओ पच्छा
अम्हेहिं कालगएहिं परिणयवए निरवयक्खे[1] पव्व-
इस्ससि" ॥३०॥

तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते
समाणे एवं वयासी, "तहेव णं तं अम्मयाओ[2] !
जहेव णं तुब्भे ममं वयह। एवं खलु अम्मयाओ !
माणुस्सए भवे अधुवे अणियए असासए वसणसय[3]
उवद्दवाभिभूए विज्जुलयाचंचले अणिच्चे जलबुब्बुय-
समाणे कुसग्गजलबिंदुसन्निभे संझब्भरागसरिसे[4] सुवि-
णदंसणोवमे पच्छा पुरं च अवस्सविप्पजहणिज्जे।
से के णं जाणइ अम्मयाओ ! के पुव्विं गमणाए के
पच्छा गमणाए, तं इच्छामि णं जाव पव्वइत्तए" ॥३१॥

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1 S ०रा० 2 D अम्मो 3 D ०स्सव S ०सव० 4 D ०ब्भाराग०

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो जाहे णो संचाएंति[1] मेहं कुमारं बहूहिं विसयाणुलोमाहिं आघवणाहि य पण्णवणाहि य आघवित्तए वा पण्णवित्तए वा ताहे विसयपडिकूलाहिं संजमभउव्वेगकारियाहिं पण्णवणाहिं पण्णवेमाणा एवं वयासी, "एस णं जाया! निग्गंथे पावयणे सच्चे, अणुत्तरे, केवलिए, पडिपुण्णे, संसुद्धे, सल्लगत्तणे, सिद्धिमग्गे, मुत्तिमग्गे, सव्वदुक्खपहीणमग्गे, अहीव एगन्तदिट्ठिए, खुरो इव एगंतधाराए, लोहमया इव जवा चावेयव्वा, वालुयाकवलो[2] इव नीरसए[3], गंगा इव पडिसोयगमणयाए, महासमुद्दो इव भुयाहिं दुत्तरे, असिधारा[4] व संचरियव्वं। णो खलु कप्पइ जाया! समणाणं निग्गंथाणं आहाकम्मिए वा उद्देसिए वा, कीयगडे वा, ठविए वा, रइए वा दुब्भिक्खभत्ते वा, वद्दलियाभत्ते वा, कंतारभत्ते वा, गिलाणभत्ते वा, मूलभोयणे वा, कंदभोयणे वा, फलभोयणे वा, बीयभोयणे वा, हरियभोयणे वा, भोत्तए वा, पायए वा॥ तुमं च णं जाया! सुहसमुचिए णो चेव णं दुहसमुचिए णालं सीयं णालं उण्हं णालं खुहं णालं पिवासं णालं वाइय-पित्तिय-संभिणवाइय-विविहे[5] रोगायंके उच्चावए गामकंटए बावीसं परीसहोवसग्गे उदिण्णे सम्मं अहियासित्तए॥ तं भुंजाहि ताव जाया! जाव[6] पव्वइस्ससि ॥३२॥

तए णं से मेहे कुमारे अम्मापिऊहिं एवं वुत्ते

1 S ०एइ, D ०एन्ति 2 S ०ले 3 DS निरस्सए 4 S ०रव्व
5 D ०यसंन्नियo S ०यसिंभिय० 6. Supply the rest from § 30.

समाणे अम्मापियरो एवं वयासी, "तहेव णं तं अम्म-याओ! जहेव णं तुब्भे ममं वयह॥ एवं खलु निग्गंथे पावयणे कीवाणं कायराणं कापुरिसाणं इहलोगपडि-बद्धाणं परलोगनिप्पिवासाणं दुरणुचरे पाययजणस्स। णो चेव णं धीरस्स एत्थ किं वि दुक्करं करणयाए॥ तं इच्छामि जाव पव्वइत्तए ॥३३॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो तं एवं वयासी, "इच्छामो ताव जाया! एगदिवसमवि-तत्र रायसिरिं पासित्तए" ॥

तए णं से मेहे कुमारे अम्मापियरमणुवत्तमाणे[1] तुसिणीए संचिट्ठइ ॥३४॥

तए णं से सेणिए राया कोडुंबियपुरिसे सद्दा-वेइ २ त्ता एवं वयासी, "खिप्पामेव भो देवाणुप्पिया! मेहस्स कुमारस्स महत्थं महारिहं महग्घं विउलं राया-भिसेयं उवट्ठवेह" ॥ तए णं ते कोडुंबियपुरिसा तहेव रायाभिसेयं उवट्ठवेतिं ॥३५॥

तए णं से सेणिए राया बहूहिं गणणायगेहिं दंड-णायगेहिं संपरिवुडे मेहं कुमारं अट्ठसयाणं सोव-ण्णियाणं कलसाणं जलेहिं रायाभिसेएणं अभिसिंच-माणे एवं वयासी, "जय २ णंदा! जय २ भद्दा! भद्दं ते; अजियं जिणाहि[2], जियं पालयाहि, जिय-मज्झे वसाहि" त्ति कट्टु जयसद्दं पउंजइ ॥

तए णं से मेहे राया जाए ॥३६॥

तए णं तस्स मेहस्स रण्णो अम्मापियरो एवं

1. D ०मणुत्तमणे 2. S ०णो०

वयासी "भण जाया ! किंते दलयामो किं ते पय-च्छामो ?"

तए णं से मेहे राया अम्मापियरो एवं वयासी इच्छामि णं अम्मयाओ ! कुत्तियावणाओ रयहरणं पडिग्गहं च आणियं कासवयं च सद्दावित्तए"॥३७॥

तए णं से सेणिए राया कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं वयासी "गच्छह णं तुब्भे देवाणुप्पिया ! सिरिघराओ तिण्णिसयसहस्साइं गहाय दोहिं सय-सहस्सेहिं कुत्तियावणाओ रयहरणं पडिग्गहं च उवणेह, एगेण सयसहस्सेणं कासवयं सद्दावेह" ॥

तए णं ते कोडुंबियपुरिसा तहेव करेंति ॥३८॥

तए णं से कासवे सेणियं रायं करयलमंजलिं कट्टु एवं वयासी, "संदिसह णं देवाणुप्पिया ! जं मए करणिज्जं" ॥

तए णं से सेणिए राया कासवयं एवं वयासी, "गच्छाहि णं तुमं देवाणुप्पिया ! सुरभिणा गंधोद-एणं निक्के हत्थपाए पक्खालेहि सेयाए चउप्फलाए पोत्तीए मुहं बंधित्ता मेहकुमारस्स चउरंगुलवज्जे निक्खमणपाउग्गे केसे कप्पेहि" ॥

तए णं से कासवे तहेव केसे कप्पइ ॥३९॥

तए णं मेहकुमारस्स माया महारिहेणं हंसल-क्खणपडसाडएणं अग्गकेसे पडिच्छइ २ त्ता सुर-भिणा गंधोदएणं पक्खालेइ २ त्ता सरसेण गोसीस-चंदणेणं चच्चाओ दलयइ २ त्ता सेयाए पोत्तीए बंधेइ २त्ता रयणसमुग्गयंसि पक्खिवइ, वारिधारा-छिण्ण-

मुत्तावलिपगासाइं अंसूइं विणिम्मुयमाणी २ रोयमाणी २ कंदमाणी २ एवं वयासी, "एस णं अम्हं मेहकुमारस्स अब्भुदएसु य उस्सवेसु य अपच्छिमे दरिसणे भविस्सइ" त्ति कट्टु उस्सीसामूले ठवेइ॥४०॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो उत्तरावक्कमणं सीहासणं रयावेंति, मेहं कुमारं दोच्चं पि तच्चं पि सेयपीयएहिं कलसेहिं ण्हावेंति २ त्ता पम्हलसुकुमालाए गंधकासाइयाए साडियाए गायाइं लूहेंति २ त्ता सरसेणं गोसीसचंदणेणं गायाइं अणुलिंपंति २ त्ता णासाणीसास-वाय-वोज्झं हंसलक्खणसाडगं णियंसेंति हारं पिणद्धंति अद्धहारं पिणद्धंति एवं एगावलिं मुत्तावलिं कणगावलिं रयणावलिं जाव दिव्वं सुमणदामं पिणद्धंति ॥४१॥

तए णं मेहं कुमारं गंठिम-वेढिम-पूरिम-संजोइमेणं चउव्विहेणं मल्लेणं कप्परुक्खं पिव अलंकियसरीरं करेंति ॥४२॥

तए णं से सेणिए राया कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं वयासी "खिप्पामेव भो देवाणुप्पिया! अणेगखंभसयसंणिविट्ठं पुरिससहस्सवाहिणिं सीयं उवट्ठवेह ॥

तए णं ते कोडुंबियपुरिसा सीयं उवट्ठवेंति ॥४३॥

तए णं मेहे कुमारे सीयं दुरुहइ[1] २ त्ता सीहासणवरगए पुरत्थाभिमुहे सन्निसण्णे ॥४४॥

तए णं तस्स मेहस्स कुमारस्स माया ण्हाया

1 S o[illegible]o

कयबलिकम्मा अप्पमहग्घाभरणालंकियसरीरा सीयं दुरुहइ[1] २ त्ता मेहस्स कुमारस्स दाहिणे पासे भद्दासणंसि निसीयइ ॥४५॥

तए णं तस्स मेहस्स कुमारस्स पिया कोडुंबियपुरिसे सद्दावेइ २ त्ता एवं वयासी, "खिप्पामेव भो देवाणुप्पिया! सरिसाणं[2] सरिसत्तयाणं सरिव्वयाणं[3] कोडुंबियवरतरुणाणं सहस्सं सद्दावेह" ।

तए णं ते कोडुंबियवरतरुणा सद्दाविया समाणा सेणियं रायं एवं वयासी, "संदिसह णं देवाणुप्पिया! जण्णं अम्हेहिं करणिज्जं" ॥

तए णं से सेणिए राया ते कोडुंबियवरतरुणे एवं वयासी, "गच्छह णं देवाणुप्पिया! मेहस्स कुमारस्स पुरिससहस्सवाहिणिं सीयं परिवहह[4]" ॥ ते तहेव परिवहंति ॥४६॥

तए णं तस्स मेहस्स कुमारस्स तं सीयं दुरूढस्स समाणस्स इमे अट्ठट्ठमंगलया तप्पढमयाए पुरओ अहाणुपुव्वीए संपट्ठिया, तं जहा, सोत्थिय-सिरिवच्छ-नंदावत्त[5]-वद्धमाणग-भद्दासण-कलस-मच्छ-दप्पणा ।

तए णं बहवे अत्थत्थिया तहिं इट्ठाहिं कंताहिं गिराहिं अणवरयं अभिथुणंता एवं वयासी "जय २ नंदा, जय २ भद्दा" ॥४७॥

तए णं तस्स मेहस्स कुमारस्स अम्मापियरो मेहं कुमारं पुरओ कट्टु जेणामेव समणे भगवं महावीरे तेणामेव उवगच्छंति २ त्ता तिक्खुत्तो आयाहिणं

1. S ०रूं० 2 S ०सयाo 3 S ०व्वo 4 S वहेह 5 S नंदियाo

पयाहिणं करेंति २ त्ता वंदंति नमंसंति २ त्ता एवं वयासी, "एस णं देवाणुप्पिया ! अम्हं एगे पुत्ते इट्ठे कंते पिए । से जहा नामए उप्पले इवा पउमे इवा कुमुदे इवा पंके जाए जलेसु[1] संवड्ढिए नो वलिप्पइ पंकरएणं नो[2] वलिप्पइ जलरएणं एवामेव मेहे कुमारे कामेसु जाए भोगेसु संवड्ढिए[3] नो वलिप्पइ कामरएणं नो वलिप्पइ भोगरएणं । एस णं देवाणुप्पिया ! संसार-भउव्विग्गे, भीए जम्मणजरामरणाण[4], इच्छइ देवाणुप्पियाणं अंतिए मुंडे भवित्ता आगाराओ अणगारियं पव्वइत्तए । तं अम्हे देवाणुप्पियाणं सिस्सभिक्खं दलयामो, पडिच्छंतु णं देवाणुप्पिया ! सिस्सभिक्खं"॥४८॥

तए णं समणे भगवं महावीरे मेहकुमारस्स अम्मापिऊहिं एवं वुत्ते समाणे एयमट्ठं सम्मं पडिसुणेइ॥४९॥

तए णं से मेहे कुमारे समणस्स भगवओ महावीरस्स अंतियाओ उत्तरपुरत्थिमं[5] दिसिभागं अवक्कमेइ[6] २ त्ता सयमेव आभरणमल्लालंकारं मुयइ[7] ॥५०॥

तए णं मेहकुमारस्स माया हंसलक्खणेणं पडसाडएणं आभरणमल्लालंकारं पडिच्छइ २ त्ता अंसूणि विणिम्मुयमाणी २ रोयमाणी २ एवं वयासी, "जइयव्वं जाया ! घडियव्वं जाया ! अस्सिं च णं अट्ठे नो पमायव्वं । अम्हं पि एवमेव[8] मग्गे भवउ" त्ति कट्टु मेहकुमारस्स अम्मापियरो समणं भगवं महावीरं वंदंति नमंसंति २ त्ता जामेव दिसं पाउब्भूया तामेव दिसं पडिगया ॥५१॥

1. S जले 2 D omits 3 S संवुड्ढे 4 S ०जर० 5 S ०च्छिम० 6 S ०मइ 7 S ०ओमुं० 8 S एमेव

तए णं से मेहे कुमारे पंचमुट्ठियं लोयं करेइ २ त्ता जेणामेव समणे भगवं महावीरे तेणामेव उवागच्छइ २ त्ता एवं वयासी, "आलित्ते णं भंते! लोए जराए मरणेण य॥ से जहा नामए केइ गाहावई आगारंसि झियायमाणंसि जे तत्थ भंडे भवइ अप्पभारे मोल्लगुरुए तं गहाय आयाए एगंतं अवक्कमइ, 'एस मे णिच्छारिए[1] समाणे पच्छा पुरा य लोए[2] हियाए सुहाए भविस्सइ', एवामेव मम वि एगे आया[3] भंडे इट्ठे कंते पिए, एस मे निच्छारिए[1] समाणे संसारवोच्छेयकरे भविस्सइ, तं इच्छामि णं देवाणुप्पिएहिं सयमेव पव्वावियं[4], सयमेव सिक्खावियं, सयमेव आयार-गोयर-विणय-वेणइय-चरण-करण-जायामायाउत्तियं धम्मं आइक्खियं" ॥५२॥

तए णं समणे भगवं महावीरे मेहं कुमारं सयमेव पव्वावेइ, सयमेव जाव धम्ममाइक्खइ, "एवं देवाणुप्पिया! गतंव्वं, एवं चिट्ठियव्वं, एवं निसीयव्वं, तुयट्टियव्वं, भुंजियव्वं, भासियव्वं"॥ तए णं से मेहे कुमारे समणस्स भगवओ महावीरस्स अंतिए इमं एयारूवं धम्मियं उवएसं निसम्म सम्मं पडिवज्जइ तमाणाए तह गच्छइ, तह चिट्ठइ जाव तह भासइ ॥५३॥

जं दिवसं च णं मेहे कुमारे आगाराओ अणगारियं पव्वइए तस्स णं दिवसस्स पुव्वावरण्हकालसमयंसि समणाणं निग्गंथाणं अहाराइणियाए सेज्जास-

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1 S °च्छा° 2 S omits 3 D आयार भंडे 4 D °उं

थारगेसु विभज्जमाणेसु मेहस्स कुमारस्स दारमूले सेज्जासंथारए जाए ॥५४॥

तए णं समणा निग्गंथा पुव्वरत्तावरत्तकालसमयंसि वायणाए पुच्छणाए परियट्टणाए धम्माणुजोगचिंताए उच्चारस्स य पासवणस्स य अइगच्छमाणा य निग्गच्छमाणा य अप्पेगइया मेहं कुमारं हत्थेहिं संघट्टंति एवं पाएहिं[1] सीसे[2] पोट्टे कायंसि। एवं महालियं च तं रयणिं मेहे कुमारे नो संचाएइ खणमवि अच्छिं निमीलित्तए ॥५५॥

तए णं तस्स मेहस्स कुमारस्स अयमेयारूवे अज्झत्थिए[3] समुप्पज्जित्था, "एवं खलु अहं सेणियस्स रण्णो पुत्ते, धारिणीए देवीए अत्तए मेहे कुमारे। तं जया[4] णं अहं अगारमज्झे वसामि तया णं ममं समणा निग्गंथा आढायंति सक्कारेंति। जप्पभिइं च णं अहं अणगारियं पव्वइए तप्पभिइं च ममं समणा निग्गंथा नो आढायंति नो सक्कारेंति अदुत्तरं च णं समणा निग्गंथा राओ पुव्वरत्तावरत्त[5] जाव ममं संघट्टंति नो संचाएमि खणमवि अच्छिं निमीलित्तए[6] तं सेयं खलु मम[7] कल्लं पाउप्पभायाए[8] रयणीए समणं भगवं महावीरं आपुच्छित्ता पुणरवि आगारमज्झे वसित्तए," त्ति कट्टु एवं संपेहेइ २ त्ता अट्टदुहट्ट-वसट्ट-माणसगए णिरयपडिरूवियं च तं रयणिं खवेइ २ त्ता कल्लं पाउप्पभायाए[10] रयणीए

1 D ०सिं 2 D ०से यं 3 S ०ज्झ० 4 D ०म्हा० 5 Supply the rest from the preceding section. 6 D S निमिलावत्तए 7 S ०ज्झं 9 D ०भाए 10 D ०भायए

जेणामेव समणे भगवं महावीरे तेणामेव उवागच्छइ जाव पज्जुवासइ ॥५६॥

तए णं "मेहा" इ समणे भगवं महावीरे मेह-कुमारं एवं वयासी "से णूणं तुमं पुव्वावरत्तकालसमयंसि समणेहिं निग्गंथेहिं वायणाए य पुच्छणाए[1] जाव आगारमज्झे वसित्तए ॥ सेणूणं एस अट्ठे[2] समट्ठे ?"

"हंता ! अट्ठे[2] समट्ठे"

"एवं खलु मेहा ! तुमं इओ तच्चे भवे वेयड्ढ-गिरिपायमूले हत्थिराया होत्था ।

तत्थं णं तुमं अण्णया कयाइं गिम्हाकालसमयंसि जेट्ठामूलमासे वणदवजालापलित्तसु वणंतेसु धूमाउ-लासु दिसासु मंडलवाएव्व परिब्भमंते तत्थे संजाय-भए बहूहिं हत्थीहिं संपरिवुडे दिसोदिसं विप्पला-इत्था ॥५७॥

तए णं तव मेहा ! तं वणदवं पासित्ता अयमेयारूवे अज्झत्थिए समुप्पज्जित्था, "कहिं णं मएणे मए अयमेयारूवे अग्गिसंभवे अणुभूयपुव्वे" । तए णं तव मेहा ! लेसाहिं विसुज्झमाणीहिं सुभेणं परिणामेणं तयावरणिज्जाणं कम्माणं खओवसमेणं जाइसरणे समुप्पज्जित्था । तए णं तुमं मेहा ! एयमट्ठं सम्मं अभिसमेसि, "एवं खलु मए अतीए भवे अयमेयारूवे अग्गिसंभवे समणुभूए" ॥५८॥

तए णं तुज्झं मेहा ! अयमेयारूवे अज्झत्थिए समु-प्पज्जित्था, 'तं सेयं खलु मम इयाणिं गंगाए महाण-

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1 Supply the rest from $ 55 and 56.

2 S अट्ठे

ईए दाहिणिल्लकूलंसि विंझगिरिपायमूले, दवग्गिसं-
ताणकारणट्ठा सएणं जूहेणं महइमहालयं मंडलं घाइ-
त्तए,' त्ति कट्टु एवं संपेहेसि २ त्ता एगं महं मंडलं
घाएसि। जत्थ णं तणं वा पत्तं वा कट्ठं वा कंटए वा
लया वा खाणुं वा रुक्खं वा, तं सव्वं तिक्खुत्तो
आहुणिय २ पाएणं उद्धरेसि, हत्थेणं गिण्हइ २ त्ता
एगंते पाडेसि।

तए णं तुमं मेहा ! तस्सेव मंडलस्स अदूरसा-
मंते हत्थीणं आहेवच्चं भुंजमाणे विहरसि ॥५९॥

तए णं अण्णया कयाइं गिम्हकालसमयंसि जेट्ठा-
मूलमासंसि पायव-संघंस-समुट्ठिएणं सुक्क-तण-पत्त-
मारुयसंजोगदीविएणं महाभयकरेणं हुयवहेणं वण-
दव-जालासंपलित्तेसु वणंतेसु अण्णे बहवे सीहा य
वग्घा य दीवा य रिच्छा य चित्तया य सियाला य
ससया य जेणेव से मंडले तेणेव उवागच्छंति २ त्ता
अग्गिभयाभिविद्दुया एगओ बिलधम्मेणं चिट्ठंति।
तुमं पि मेहा ! तंसि चेव मंडले तेहिं बहूहिं सीहेहिं
जाव ससएहिं सद्धिं एगओ बिलधम्मेणं चिट्ठसि ॥६०॥

तए णं तुमे मेहा ! पाएणं गत्तं कंडुइस्सामि
त्ति कट्टु पाए उक्खित्ते। तंसि च णं अंतरंसि[1]
अण्णेहिं बलवंतेहिं सत्तेहिं पलाइज्जमाणे[2] २ एगे
ससए अणुपविट्ठे। तए णं तुमं मेहा ! गायं कंडुइत्ता
पुणरवि पायं निक्खिविस्सामि[3] त्ति कट्टु तं ससयं च
अणुपविट्ठं पाससि २ त्ता पाणाणुकंपाए भूयाणुकंपाए
से पाए अंतरा चेव संधारिए नो चेव णं निक्खित्ते॥

1 D अंतरे 2 Do ल्ला० S पणोल्लिज्ज० 3 D.S Text पडिनिक्खेमिस्सामि
Commentary निक्खेवि०

तए णं तुमे मेहा! ताए पाणाणुकंपाए माणुस्सा-[1] उए बद्धे ॥

तए णं से वणदवे अढाइज्जाइं राइंदियाइं तं वणं झामेइ २ त्ता निट्ठिए उवरए[2] उवसंते विज्झाए[3] यावि होत्था ॥६१॥

तए णं ते बहवे सीहा जाव ससया तं वणदवं उवसंतं विज्झायं पासंति २ त्ता अग्गिभयविप्पमुक्का तण्हाए[4] य कुहाए य पिवासाए अभिभूया[5] समाणा ताओ मंडलाओ पडिनिक्खमंति २ त्ता दिसोदिसं विप्पसरित्था ॥६२॥

तए णं तुमं मेहा! जुण्णे जरा-जज्जरिय-देहे तंसि चेव मंडलंसि विज्जुहए धरणितलंसि संणिव-डिए। तए णं मेहा! तव सरीरगंसि उज्जला वेयणा पाउब्भूया। तए णं तुमं मेहा! तं उज्जलं वेयणं तिण्णि राइंदियाइं वेएमाणे एगं वाससयं परमाउयं पालइत्ता इहेव जंबुद्दीवे दीवे भारहे वासे रायगिहे नयरे सेणि-यस्स रण्णो धारिणीए देवीए कुच्छिंसि कुमारत्ताए पच्चायाए ॥६३॥

तए णं तुमं मेहा! आणुपुव्वेणं गब्भवासाओ निक्खंते समाणे उम्मुक्कबालभावे जोव्वणगं अणुपत्ते मम अंतिए मुंडे भवित्ता आगाराओ अणगारियं पव्वइए ॥६४॥

तं जइ णं तुमे मेहा! तिरिक्खजोणिमुवागएणं अप्पडिलद्धसम्मत्त-रयणेणं से पाए[6] पाणाणुकंपाए अंतरा चेव संधारिए णो चेव णं णिक्खित्ते किमंग पुण तुमं

1 D मणु। 2 D उद्वरए 3 D णिज्झाए 4 D Omits
5 D परिब्भाइया S परब्भाइया 6 S पाये

मेहा ! इयाणिं विउलकुलसमुब्भवे[1] लद्धपंचिंदिए[2] एवं उट्ठाण-बल-वीरिय-पुरिसक्कार-परक्कम-संजुत्ते[3] मम अंतिए पव्वइए समाणे समणाणं निग्गंथाणं राओ वायणाए य पुच्छणाए जाव निगच्छमाणाणं पायसंघट्टणाणि णो सम्मं सहेसि तितिक्खसि अहियासेसि ?" ।।६५।।

तए णं तस्स मेहस्स अणगारस्स समणस्स भगवओ महावीरस्स अंतिए एयमट्ठं सोच्चा निसम्म सुभेहिं परिणामेहिं पसत्थेहिं अज्झवसाणेहिं जाइसरणे समुप्पण्णे । तए णं से मेहे अणगारे एयमट्ठं सम्मं अभिसमेइ २ त्ता अणगारमज्झे चेव चिट्ठइ ॥

तए णं समणे भगवं महावीरे अन्नया कयाइं बहिया जणवयविहारं विहरइ ॥

तए णं से मेहे अणगारे विविहेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ ॥

तए णं से मेहे अणगारे तेणं उरालेणं विपुलेणं तवोकम्मेणं सुक्के भुक्खे लुक्खे निम्मंसे निस्सोणिए किडिकिडिया भूए अट्ठिचम्मावणद्धे किसे धमणिसंतए जाए यावि होत्था ।। जीवं जीवेणं गच्छइ जीवं जीवेणं चिट्ठइ । भासं भासित्ता गिलाइ[4] भासं भासमाणे गिलाइ[4] भासं भासिस्सामि त्ति गिलाइ[4] ।। से जहा नामए इंगालसगडिया इ वा कट्ठसगडिया इ वा पत्तसगडिया इ वा ससद्दं गच्छइ ससद्दं चिट्ठइ एवामेव मेहे कुमारे ससद्दं गच्छइ ससद्दं चिट्ठइ ।।६६।।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे रायगिहे नयरे समोसढे ॥

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1 D So वेयं 2 D S ०एणं 3 D So त्तेणं 4 S गिलायइ ।

तए णं तस्स मेहस्स अणगारस्स राओ पुव्वरत्ता-वरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स अयमेयारूवे अज्झत्थिए समुप्पज्जित्था, "एवं खलु अहं इमेणं उरालेणं तवोकम्मेणं जाव[1] ससद्दं चिट्ठामि ॥ तं अत्थि जाव मे उट्ठाणे कम्मे बले वीरिए सद्धा धिई संवेगे जाव य[2] मे धम्मायरिए धम्मोवएसए समणे भगवं महावीरे विहरइ, ताव मे सेयं कल्लं पाउप्पभायाए रयणीए समणेणं भगवया महावीरेणं अब्भणुणायस-माणस्स सयमेव पंच महव्वयाइं आरोहित्ता[3] गोयमा-इए समणे निग्गंथे निग्गंथीओ य खामित्ता तहारू-वेहिं कडाईहिं थेरेहिं सद्धिं विउलपव्वयं सणियं २ दुरूहित्ता सयमेव मेहघणसंणिगासं पुढविसिलापट्टयं पडिलेहित्ता संलेहणाझूसणाए झूसियस्स भत्तपाणप-डियाइक्खियस्स कालं अणवकंखमाणस्स विहरित्तए," एवं संपेहेइ २ त्ता कल्लं पाउप्पभायाए रयणीए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता तिक्खु-त्तो आयाहिणं पयाहिणं करेइ जाव पज्जुवासइ॥६७॥

तए णं समणे भगवं महावीरे मेहं अणगारं एवं वयासी "से णूणं तव मेहा ! राओ पुव्वरत्तावरत्तकाल-समयंसि जाव[4] कालं अणवकंखमाणस्स विहरित्तए ? से णूणं मेहा ! अट्ठे समट्ठे ?" ॥

"हंता ! अत्थि" ॥६८॥

तए णं से मेहे अणगारे समणेणं भगवया महा-वीरेणं अब्भणुणाए समाणे सयमेव पंच महव्व-

1. Supply the rest from § 66. 2 S इ. 3 So रु 4. Supply the rest from the preceeding section.

याइं आरोहेइ जाव कालं अणवकंखमाणे विह-
रइ ॥६९॥

तए णं ते थेरा भगवंता मेहस्स अणगारस्स अगि-
लाए[1] वेयावडियं करेंति। तए णं से मेहे अणगारे
दुवालस वासाइं सामरणपरियागं पाउणित्ता मासि-
याए संलेहणाए अप्पाणं झूसित्ता सट्ठिभत्ताइं अणस-
णाए छेदेत्ता आलोइयपडिक्कंते उद्धरियसल्ले[2] समा-
हिपत्ते आणुपुव्वेणं कालगए ॥७०॥

तए णं ते थेरा भगवंता मेहं अणगारं कालगयं
पासंति २ त्ता परिणिव्वाणवत्तियं काउसग्गं करेंति।
तस्स मेहस्स आयारभंडं गिरहंति २ त्ता जेणेव समणे
भगवं महावीरे तेणेव उवागच्छंति २ एवं वयासी
"एवं खलु देवाणुप्पियाणं अंतेवासी मेहे नामं अणगारे
पगिइभद्दए[3] विणीए, से णं देवाणुप्पिएहिं अब्भणु-
णाए समाणे जाव अणुपुव्वेणं कालगए॥ एस णं
देवाणुप्पिया! मेहस्स अणगारस्स आयारभंडए ॥७१॥

तए णं भगवं गोयमे समणं भगवं महावीरं एवं
वयासी, "से णं भंते! मेहे अणगारे कालमासे कालं
किच्चा कहिं गए कहिं उववरणे?" ॥

"एवं खलु गोयमा! मम अंतेवासी मेहे नामं
अणगारे विजए महाविमाणे देवत्ताए उववरणे" ॥

"एस णं भंते! मेहे ताओ देवलोगाओ चइत्ता
कहिं गच्छिहिइ कहिं उववज्जिहिइ?"

गोयमा! महाविदेहे वासे सिज्झिहिइ, बुज्झि-
हिइ परिणिव्वाहिइ सव्वदुक्खाणं अंतं काहिइ"॥७२॥

1 D अगिलाए   2 S उद्धिय०   3 S पगइ०

एवं खलु जंबू! समणेणं भगवया महावीरेणं अप्पोपालंभनिमित्तं[1] पढमस्स नायज्झयणस्स अयमट्ठे पण्णत्ते त्ति बेमि ॥ पढमं अज्झयणं सम्मत्तं ॥

महुरेहिं निउणेहिं वयणेहिं[2] चोययंति आयरिया ।
सीसे कहिंचि खलिए जह मेहमुणिं महावीरो ॥१॥ ॥७३॥

(नायाधम्मकहासुत्तस्स पढमे सुयखंधे पढमं अज्झयणं)

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३. तावस-परिव्वायगा।

(Copied from Jainágamodaya Samiti edition.)

से जे इमे गंगाकूलगा वाणपत्था तावसा भवंति, तं जहा--होत्तिया पोत्तिया कोत्तिया जण्णई सड्ढई थालई* हुंपउट्ठा दंतुक्खलिया उम्मज्जगा सम्मज्जगा निमज्जगा संपक्खाला दक्खिणकूलगा उत्तरकूलगा संखधमगा कूलधमगा मिगलुद्धगा हत्थितावसा उद्दंडगा दिसापोक्खिणो वाकवासिणो[3] अंबुवासिणो बिलवासिणो जलवासिणो बेलवासिणो रुक्खमूलिया अंबुभक्खिणो वाउभक्खिणो सेवालभक्खिणो मूलाहारा कंदाहारा तयाहारा पत्ताहारा पुप्फाहारा बीयाहारा परिसडियकंदमूलतयपत्तपुप्फफलाहारा जलाभिसेयकढिणगायभूया आयावणाहिं पंचग्गितावेहिं इंगालसोल्लियं कंदुसोल्लियं पिव अप्पाणं करेमाणा बहूइं वासाइं परियायं पाउणंति बहूइं वासाइं परियायं पाउणित्ता कालमासे कालं किच्चा उक्कोसेणं जोइसिएसु देवेसु देवत्ताए उववत्तारो भवंति, पलिओवमं

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1 D अप्पोलंभ 2 D ०हि य 3. Pischel § 62 वाग * Leumann वालई

वाससयसहस्समब्भहियं ठिई । आराहगा ? णो इणट्ठे समट्ठे (१०) ॥१॥

से जे इमे गामेसु जाव सन्निवेसेसु पव्वइया समणा भवंति, तं जहा--कंदप्पिया कुक्कुइया मोहरिया गीयरइप्पिया नच्चणसीला, ते णं एएणं विहारेणं विहरमाणा बहूइं वासाइं सामण्णपरियागं पाउणंति बहूइं वासाइं सामण्णपरियागं पाउणित्ता तस्स ठाणस्स अणालोइयप्पडिक्कंता कालमासे कालं किच्चा उक्कोसेणं सोहम्मे कप्पे कंदप्पिएसु देवेसु देवत्ताए उववत्तारो भवंति, तहिं तेसिं गई तहिं तेसिं ठिई (११) ॥२॥

से जे इमे जाव परिव्वायगा भवंति, तं जहा, संखा जोई कविला भिउच्चा हंसा परमहंसा बहुउदया कुडिव्वया कण्हपरिव्वायगा; तत्थ खलु इमे अट्ठ माहणपरिव्वायगा भवंति, तं जहा-कण्हे अ करकंडे अ अंबडे अ परासरे; कण्हे दीवायणे चेव, देवगुत्ते य नारए ॥१॥ तत्थ खलु इमे अट्ठ खत्तियपरिव्वायगा भवंति, तं जहा, सीलई ससिहारे[1] य णग्गई भग्गई तिय; विदेहे रायाराया,[2] रायारामे बलेति य (१२) ॥३॥

ते णं परिव्वायगा रिउव्वेदजजुव्वेदसामवेयअहव्वणवेयइतिहासपंचमाणं निघंटुछट्ठाणं संगोवंगाणं सरहस्साणं चउण्हं वेयाणं सारगा पारगा धारगा वारगा सडंगवी, सट्ठितंतविसारया, संखाणे, सिक्खाकप्पे वागरणे छंदे णिरुत्ते जोतिसामयणे अण्णेसु य बंभण्णएसु य सत्थेसु सुपरिणिट्ठिया यावि होत्था ॥४॥

ते णं परिव्वायगा दाणधम्मं च सोयधम्मंच

1 Leumann मंसिहारे.

2 Leumann omits.

तित्थाभिसेअं च आघवेमाणा पण्णवेमाणा परूवेमाणा विहरंति, जण्णं अम्हं किंचि असुई भवइ तण्णं उदएण य मट्टियाए य पक्खालिअं सुई भवइ, एवं खलु अम्हे चोक्खा चोक्खायारा सुई सुइसमायारा भवित्ता अभिसेअजलपूयप्पाणो अविग्घेण सग्गं गमिस्सामो"॥५॥

तेसि णं परिव्वायगाणं णो कप्पइ अगडं वा तलायं वा णइं वा वाविं वा पुक्खरिणिं वा दीहियं वा गुंजालिअं वा सरं वा सागरं वा ओगाहित्तए, नण्णत्थ अद्धाणगमणे, णो कप्पइ सगडं वा जाव संदमाणियं वा दुरुहित्ताणं गच्छित्तए ॥६॥

तेसि णं परिव्वायगाणं णो कप्पइ णडपेच्छा इ वा जाव मागहपेच्छा इ वा पिच्छित्तए। तेसिं परिव्वायगाणं णो कप्पइ हरियाणं लेसणया वा घट्टणया वा थंभणया वा लूसणया वा उप्पाडणया वा उम्मूलणं करित्तए ॥७॥

तेसिं परिव्वायगाणं णो कप्पइ इत्थिकहा इ वा भत्तकहा इ वा देसकहा इ वा चोरकहा इ वा अणत्थदंडं करित्तए ॥८॥

तेसि णं परिव्वायगाणं णो कप्पइ अयपायाणि वा तउअपायाणि वा तंबपायाणि वा जसदपायाणि वा सीसगपायाणि वा रुप्पपायाणि वा सुवण्णपायाणि वा अण्णयराणि वा बहुमुल्लाणि पायाणि धारित्तए. ण एणत्थ लाउपाएण वा दारुपाएण वा मट्टियापाएण वा ॥९॥

तेसि णं परिव्वायगाणं णो कप्पइ अयबंधणाणि वा तउअबंधणाणि वा जाव बहुमुल्लाणि धारित्तए ॥

तेसि णं परिव्वायगाणं णो कप्पइ णाणाविह-वण्णरागरत्ताइं वत्थाइं धारित्तए, णण्णत्थ एक्काए धाउरत्ताए ॥

तेसि णं परिव्वायगाणं णा कप्पइ हारं वा अद्धहारं वा एगावलिं वा मुत्तावलिं वा कणगावलिं वा रयणावलिं वा मुरविं वा कंठमुरविं वा पालंबं वा तिसरयं वा कडिसुत्तं वा दसमुद्दियाणंतकं वा कड-याणि वा तुडियाणि वा अंगयाणि वा केऊराणि वा कुंडलाणि वा मउडं वा चूलामणिं वा पिणद्धित्तए, णण्णत्थ एगेणं तंबिएणं पवित्तएणं ॥१०॥

तेसि णं परिव्वायगाणं णो कप्पइ अगलुएणं वा चंदणेणं वा कुंकुमेण वा गायं अणुलिंपित्तए, णण्णत्थ एक्काए गंगामट्टियाए ॥११॥

तेसि णं कप्पइ मागहए पत्थए जलस्स पडि-गाहित्तए, से विय वहमाणे णो चेव णं अवहमाणे, से विय थिमिओदए णो चेव णं कद्दमोदए, से विय दिण्णे णो चेव णं अदिण्णे से विय पिवित्तए णो चेव णं हत्थपायचरुचमसपक्खालणट्ठाए सिणाइत्तए वा ॥ तेसि णं परिव्वायगाणं कप्पइ मागहए अद्धाढए जलस्स पडिगाहित्तए से विय वहमाणे णो चेव णं अवहमाणे, से विय दिण्णे णो चेव णं अदिण्णे, से विय हत्थपायचरुचमसपक्खालणट्ठाए णो चेव णं पिवित्तए वा सिणाइत्तए वा ॥१२॥

ते णं परिव्वायगा एयारूवेणं विहारेणं विहर-माणा बहूइं वासाइं परियायं पाउणंति बहूइं वासाइं परियायं पाउणित्ता कालमासे कालं किच्चा उक्कोसेणं

बंभलोए कप्पे देवत्ताए उववत्तारो भवंति, तहिं तेसिं गई तहिं तेसिं दस सागरोवमाइं ठिई पएणत्ता, सेसं तं चेव (१२) (सू० ३८) ॥१३॥

तेणं कालेणं तेणं समएणं अम्मडस्स परिव्वायगस्स सत्त अंतेवासिसयाइं गिम्हकालसमयंसि जेट्ठामूलमासंसि गंगाए महानईए उभओ कूलेणं कंपिल्लपुराओ णयराओ पुरितमालं णयरं संपट्ठिया विहाराए ॥१४॥

तएणं तेसिं परिव्वायगाणं तीसे अगामियाए छिएणोवायाए दीहमद्धाए अडवीए कंचि देसंतरमणुपत्ताणं से पुव्वग्गहिए उदए अणुपुव्वेणं परिभुजमाणे झीणे ॥१५॥

तए णं ते परिव्वायगा झीणोदगा समाणा तण्हाए परिब्भममाणा २ उदगदातारमपस्समाणा अएणमएणं सद्दावेंति २ त्ता एवं वयासी "एवं खलु देवाणुप्पिया! अम्हं इमीसे अगामिआए जाव अडवीए कंचि देसंतरमणुपत्ताणं से पुव्वग्गहिए उदए झीणे, तं सेयं खलु देवाणुप्पिया ! अम्हं इमीसे अगामियाए अडवीए उदगदातारस्स सव्वओ समंता मग्गणगवेसणं करित्तए" त्ति कट्टु अएणमएणस्स अंतिए एअमट्ठं पडिसुणंति २ त्ता तीसे अगामियाए जाव अडवीए उदगदातारस्स सव्वओ समंता मग्गणगवेसणं करेंति २ त्ता उदगदातारमलभमाणा दोच्चं पि अएणमएणं सद्दावेंति ॥१६॥

अएणमएणं सद्दावित्ता एवं वयासी "इह णं देवाणुप्पिया ! उदगदातारो णत्थि, तं णो खलु कप्पइ

अम्हं अदिण्णं गिण्हित्तए अदिण्णं साइज्जित्तए, तं मा णं अम्हे इयाणिं आवइकालंपि अदिण्णं गिण्हामो अदिण्णं साइज्जामो,मा णं अम्हं तवलोवे भविस्सइ। तं सेयं खलु अम्हं देवाणुप्पिया! तिदंडए य कुंडियाओ य कंचणियाओ य करोडियाओ य भिसियाओ य छण्णालए य अंकुसए य केसरियाओ य पवित्तए य गणेत्तियाओ य छत्तए य वाहणाओ य पाउयाओ य धाउरत्ताओ य एगंते एडित्ता गंगं महाणइं ओगाहित्ता वालुयासंथारए संथरित्ता संलेहणाझूसियाणं भत्त-पाणपडियाइक्खियाणं पाओवगयाणं कालं अणव-कंखमाणाणं विहरित्तए त्ति कट्टु अण्णमण्णस्स अंतिए एअमट्ठं पडिसुणंति २ त्ता तिदंडए य जाव एगंते एडंति २ त्ता गंगं महाणइं ओगाहेंति २ त्ता वालुआसंथारए संथरंति ॥१७॥

वालुयासंथारयं दुरुहंति २ त्ता पुरत्थाभिमुहा संपलियंकनिसण्णा करयलमंजलिं कट्टु एवं वयासी, "णमोत्थु णं अरहंताणं जाव संपत्ताणं, णमोत्थुणं समणस्स भगवओ महावीरस्स जाव संपाविउकामस्स, नमोत्थुणं अम्मडस्स परिव्वायगस्स अम्हं धम्मायरि-यस्स धम्मोवदेसगस्स, पुव्विं णं अम्हेहिं अम्मडस्स परिव्वायगस्स अंतिए थूलगे पाणाइवाए पच्चक्खाए जावज्जीवाए,मुसावाए अदिण्णादाणे पच्चक्खाए जाव-ज्जीवाए, सव्वे मेहुणे पच्चक्खाए जावज्जीवाए, थूलए परिग्गहे पच्चक्खाए जावज्जीवाए। इयाणिं अम्हे सम-णस्स भगवओ महावीरस्स अंतिए सव्वं पाणाइवायं पच्चक्खामो जावज्जीवाए, जाव सव्वं परिग्गहं पच्च-

क्खामो जावज्जीवाए, सव्वं कोहं, माणं, मायं, लोहं, पेज्जं, दोसं, कलहं, अब्भक्खाणं, पेसुण्णं, परपरिवायं, अरइरइं, मायामोसं, मिच्छादंसणसल्लं, अकरणिज्जं जोगं पच्चक्खामो जावज्जीवाए। सव्वं असणं पाणं खाइमं साइमं चउव्विहं पि आहारं पच्चक्खामो जावज्जीवाए। जं पि य इमं सरीरं इट्ठं कंतं पियं मणुण्णं मणामं थेज्जं वेसासियं संमतं बहुमतं अणुमतं भंडकरंडगसमाणं, मा णं सीयं मा णं उण्हं मा णं खुहा मा णं पिवासा मा णं वाला मा णं चोरा मा णं दंसा मा णं मसगा मा णं वातिय-पित्तिय-संनिवाइय-विविहा रोगायंका परीसहोवसग्गा फुसंतु त्ति कट्टु एयंपि णं चरमेहिं ऊसासनीसासेहिं वोसिरामो," त्ति कट्टु संलेहणाभूसणाभूसिया भत्तपाणपडियाइक्खिया पाओवगया कालं अणवकंखमाणा विहरंति ॥१८॥

तए णं ते परिव्वायगा बहूइं भत्ताइं अणसणाए छेदेंति २ त्ता आलोइयपडिक्कंता समाहिपत्ता कालमासे कालं किच्चा बंभलोए कप्पे देवत्ताए उववण्णा, तहिं तेसिं गई दससागरोवमाइं ठिई पण्णत्ता, परलोगस्स आराहगा (१३) ।३९। ॥१९॥

(ओववाइयसुत्तं । सू० ३९)

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४. आयट्ठसमणुवासे।

जे गुणे से मूलट्ठाणे, जे मूलट्ठाणे से गुणे। इति से गुणट्ठी महया परियावेणं पुणो पुणो वसे पमत्ते--माया मे पिया मे भज्जा मे पुत्ता मे धूया मे एहुसा मे सहि-सयण-संगंथ-संथुआ मे विचित्तोवगरणपरियट्ट-णभोयणच्छायणं मे। इच्चत्थं गड्ढिए लोए अहो य राओ य परितप्पमाणे कालाकालसमुट्ठाई संजोगट्ठी अट्ठालोभी आलुंपे सहसाकारे विणिविट्ठचित्ते, एत्थ सत्थे पुणो पुणो, अप्पं च खलु आउयं इहमेगेसिं माण-वाणं तं जहा--॥६२॥

सोयपरिण्णाणेहिं परिहायमाणेहिं चक्खुपरि-ण्णाणेहिं परिहायमाणेहिं घाणपरिण्णाणेहिं परि-हायमाणेहिं रसणापरिण्णाणेहिं परिहायमाणेहिं फासपरिण्णाणेहिं परिहायमाणेहिं अभिकंतं च खलु वयं स पेहाए, तओ से एगदा मूढभावं जणयंति ॥६३॥

जेहिं वा सद्धिं संवसति ते वि णं एगदा णियगा पुव्विं परिवयंति, सो वा ते णियए पच्छा परिवएज्जा, णालं ते तव ताणाए वा सरणाए वा, तुमंपि तेसिं णालं ताणाए वा सरणाए वा, से ण हासाय ण किड्डाए ण रतीए ण विभूसाए ॥ ६४॥

इच्चेवं समुट्ठिए अंतरं च खलु इमं स पेहाए धीरे मुहुत्तमवि णो पमायए वओ अच्चेति जोव्व-णं व ॥६५॥

जीविए इह जे पमत्ता से हंता छेत्ता भेत्ता लुंपित्ता विलुंपित्ता उद्दवित्ता उत्तासइत्ता, अकडं करिस्सामि

त्ति मरणमाणे, जेहिं वा सद्धिं संवसइ ते वा णं एगया नियगा तं पुव्वि पोसेंति, सो वा ते नियगे पच्छा पोसेज्जा, नालं ते तव ताणाए वा सरणाए वा, तुमं पि तेसिं नालं ताणाए वा सरणाए वा ॥६६॥

उवाइयसेसेण वा संनिहिसंनिचओ विज्जइ इहमेगेसिं असंजयाण भोयणाए, तओ से एगया रोग-समुप्पाया समुप्पज्जंति, जेहिं वा सद्धिं संवसइ ते वा णं एगया नियगा तं पुव्विं परिहरंति, सो वा ते नियगे पच्छा परिहरेज्जा, नालं ते तव ताणाए वा सरणाए वा, तुमंपि नालं तेसिं ताणाए वा सरणाए वा ॥६७॥

जाणित्तु दुक्खं पत्तेयं सायं ।६८॥

अणभिक्कमंतं च खलु वयं स पेहाए ॥६९॥

खणं जाणाहि पंडिए ॥७०॥

जाव सोयपरिण्णाणा अपरिहीणा नेत्तपरिण्णाणा अपरिहीणा, घाणपरिण्णाणा अपरिहीणा, जीहपरि-ण्णाणा फरिसपरिण्णाणा अपरिहीणा इच्चेएहिं विरू-वरूवेहिं परिण्णाणेहिं अपरिहीणेहिं आयट्ठं संमं समणु-वासिज्जासि ॥ ७१ ॥ त्तिबेमि ॥

(आयारंगसुत्ते पढमसुयखंधे लोगविजयज्झयणस्स पढमे उद्देसए)

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५. इंदियभोगाइं ॥

तओ से एगया रोगसमुप्पाया समुप्पज्जंति, जेहिं वा सद्धिं संवसइ ते वा णं एगया नियया पुव्विं परिवयंति, सो वा ते नियगे पच्छा परिवएज्जा, नालं ते तव ताणाए वा सरणाए वा, तुमंपि तेसिं नालं ताणाए वा सरणाए वा, जाणित्तु दुक्खेयं पत्तेयं सायं, भोगा मे व अणुसोयंति इहमेगेसिं माणवाणं ॥८२॥

तिविहेण जावि से तत्थ मत्ता भवइ अप्पा वा बहुगा वा, से तत्थ गड्ढिए चिट्ठइ भोयणाए, तओ से एगया विपरिसिट्ठं संभूयं महोवगरणं भवइ, तं पि से एगया दायाया विभयंति, अदत्तहारो वा से हरइ, रायाणो वा से विलुंपंति, नस्सइ वा से, विणस्सइ वा से, अगारडाहेण वा से डज्झइ इय, से परस्स अट्ठाए कूराणि कम्माणि बाले पकुव्वमाणे तेण दुक्खेण मूढे विप्परियासमुवेइ ॥८३॥

आसं च छंदं च विगिंच धीरे ! तुमं चेव तं सल्लमाहट्टु, जेण सिया तेण नो सिया, इणमेव नावबुज्झंति जे जणा मोहपाउडा, थीभि लोए पव्वहिए, ते भो ! वयंति एयाइं आययणाइं, से दुक्खाए मोहाए माराए नरगाए नरगतिरिक्खाए, सययं मूढे धम्मं नाभिजाणइ, उदाहु वीरे, अप्पमाओ महामोहे अलं कुसलस्स पमाएणं, संतिमरणं संपेहाए भेउरधम्मं संपेहाए, नालं पास अलं ते एएहिं ॥८४॥

एयं पस्स मुणी ! महब्भयं नाइवाएज्ज कंचण, एस वीरे पसंसिए जे न निव्विज्जइ आयाणाए, न मे देइ

न कुप्पिज्जा थोवं लद्धुं नखिंसए,पडिसेहिओ पडि-णमिज्जा, एयं मोणं समणुवासिज्जासि ॥८५॥ त्ति बेमि

(आयारंगसुत्ते पढमसुयखंधे लोगविजयज्झयणे चउत्थे उद्देसए)

६—इत्तरमरणं।

जस्स णं भिक्खुस्स एवं भवइ से गिलामि च खलु अहं इमंमि समए इमं सरीरगं अणुपुव्वेण परि-वहित्तए, से अणुपुव्वेणं आहारं संवट्टिज्जा अणु-पुव्वेणं आहारं संवट्टित्ता कसाए पयणुए किच्चा समाहियच्चे फलगावयट्ठी उट्ठाय भिक्खू अभिनिवु-डच्चे ॥२२१॥

अणुपविसित्ता गामं वा नगरं वा खेडं वा कब्बडं वा पट्टणं वा दोणमुहं वा आगरं वा आसमं वा सन्नि-वेसं वा नेगमं वा रायहाणिं वा तणाइं जाइज्जा तणाइं जाइत्ता से तमायाए एगंतमवक्कमिज्जा, एगंतमवक्कमित्ता अप्पंडे अप्पपाणे अप्पबीए अप्प हरिए अप्पोसे अप्पोदए अप्पुत्तिंगपणगदगमट्टियम-क्कडा संताणए पडिलेहिय २ पमज्जिय २ तणाइं संथरिज्जा तणाइं संथरित्ता इत्थवि समए इत्तरियं कुज्जा; तं सच्चं सच्चवाई ओए तिन्ने छिन्नकहंकहे आईयट्ठे अणाईए चिच्चाण भेउरं कायं संविहूय विरूवरूवे परीसहोवसग्गे अस्सिं विस्संभणयाए भेर-वमणुचिन्ने तत्थावि तस्स कालपरियाए जाव से तत्थ विअंतिकारए, इच्चेयं विमोहाययणं हियं सुहं खमं निस्सेयं आणुगामियं, त्तिबेमि ॥२२२॥

(आयारंगसुत्ते पढमसुयखंधे विमोक्खाज्झयणस्स छट्ठे उद्देसए)

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७ पाणवहो

पंचविहो पण्णत्तो जिणेहिं इह अण्हओ अणादीओ ।
हिंसा मोसमदत्तं अब्बंभपरिग्गहं चेव ॥१॥

पाणवहो नाम एस पावो चंडो रुद्दो खुद्दो अणारिओ जिणेहिं पढमं अहम्मदारं त्ति भणिओ ॥ तस्स य इमाणि नामाणि गोण्णाणि होंति तीसं, तं जहा, पाणवहो १ उम्मूलणा सरीराओ २ अवीसंभो ३ हिंसविहिंसा ४ अकिच्चं ५ घायणा ६ मच्चू १३ असंजमो १४ गुणाणं विराहणा ३० त्ति । एवमाईणि नामधेज्जाणि होंति तीसं ॥१॥

तं पुण करेंति केइ पावा असंजया अविरया परदुक्खुप्पायणपसत्ता बहुप्पगारेहिं तसथावरेहिं जीवेहिं पडिणिविट्ठा ॥

एवं पावरुई पाणवहं करेंति । ते पाणवहरूवकहासु अभिरमंता पावं करिउं तुट्ठा होंति । तस्स य पावस्स बहुप्पगारं फलविवागं अयाणमाणा वड्ढेंति महब्भयं अविस्सामवेयणं दीहकाल-बहुदुक्खसंकडं नरय-तिरिक्ख-जोणिं ॥२॥

इओ आउक्खए चुया उववज्जंति नरएसु महल्लएसु बीभच्छदरिसणिज्जेसु । तत्थ य अंतोमुहुत्तं निव्वत्तेंति ते सरीरं हुंडं बीहणगं अट्ठि-ण्हारु-णह-रोमवज्जियं । ततो य पज्जत्तिमुवागया इंदिएहिं पंचहिं वेएंति गाढदुक्खं महब्भयं अणेगविहं ॥ किं तं ? कंदु-महाकुंभि-पयण-पउलणं तवगतलणं भट्ठभज्जणं लोह-कडाह-कढणं फालणं विदालणं लट्ठिसयतालणं सूलग्गभेयणमेवमाइं ॥३॥

जमकाइयतासिया सद्दं करेंति भीया । किं तं ? "सामि ! भाय ! बप्प ! ताय ! जियवं ! मुय मं, मरामि, दुब्बलो वाहिपीलिओ हं ! किं दाणिं सि एवं दारुणो निद्दओ य ? मा देहि मे पहारे । उस्सासं मे मुहुत्तगं देहि । पसायं करेहि । मा रूस । वीसमामि । गेविज्जं मुंच । मरामि तण्हाइओ अहं, देहि पाणीयं" ।

"ता हंत ! पियं इमं जलं विमलं सीयलं" त्ति घेत्तूण य नरयपाला तवियं तउयं से देंति कलसेण अंजलीसु ॥ दट्ठूण य तं पवेइयंगोवंगा अंसुपगलंतपप्पुयच्छा, "छिण्णा तण्हा इयं म्हे" कलुणाणि जंपमाणा विप्पेक्खंता दिसोदिसं अत्ताणा असरणा अणाहा अबंधवा बंधुविप्पहूणा विप्पलायंति मिया इव वेगेण भउविग्गा ।। घेत्तूण य बला पलायमाणाणं मुहं विहाडेत्तु लोहदंडेहिं कलकलं वयंसि तवियं तउयं छुभंति केइ निरणुकंपा जमकाइया हसंता ॥ तेण य डज्झा संता रसंति भीमाइं विस्सराइं, रुवंति य कलुणगाइं पारेवतगा व ॥४॥

अवि य कुवियनिरयपालाणं "गिण्ह, कम, पहर, छिंद, भिंद, कत्ताहि, विकत्ताहि, उप्पाडेहि, भुज्जो हण, विहण, विच्छुभ, आकड्ढ, विकड्ढ, किं ण जंपसि ? सराहि पावकम्माइं दुक्कयाइं" एवमाइवयणमहप्पगब्भो पडिसुयसद्दसंकुलो तासओ सया निरयगोयराणं । महानगरडज्झमाणसरिसो निग्घोसो सुच्चए अणिट्ठो तहिं नेरइयाणं जाइज्जंताणं जायणाहिं, किं ते ? असिवण-दब्भवण-जंतपत्थर-सूइतल-खार-

वावि-कलकलंतवेयरणि-कलंबवालुया-कंटइल्लदुग्गम-रहजोयण-तत्तलोहपहगमण-वाहणाणि ॥५॥

इमेहिं विविहेहिं आउहेहिं, किं ते? मोग्गर-मुसुंढि-करकय-सत्ति-हल-गय-मुसल-चक्क-कुंत-तोमर-सूल-लगुड-चम्मेट्ठमाइएहिं परोप्परं वेयणं उदीरेंति अभीहयं ॥ तओ ते लुणियहत्थ-पाया उक्कोसंता उप्पयंता निपतंता भमंता पच्छाणुसएण डज्झमाणा निंदंता पुरेकडाइं पावगाइं तारिसाणि दुक्खाणि अणुभवित्ता तओ आउक्खएणं उव्वटिया समाणा बहवे गच्छंति तिरियवसहिं, तत्थ य घोरदुक्खाणि जम्मण-मरणाणि अणुभवंता कालं संखेज्जगं परिभमंति ॥ एवं ते अडंति संसारे बीहणकरे जीवा पाणाइवायनिरया अणंतकालं ॥६॥

जे वि य इह माणुसत्तणं आगया कह वि नरगा उव्वट्टिया, अधण्णा ते वि य दीसंति पायसो विकय-विगलरूवा खुज्जा य वडभा य वामणा य बहिरा य काणा य कुंटा य पंगुला य विउला य मूया य मम्मणा य अंधिल्लगा वाहिरोगपीलिया य ॥ एवं नरग-तिरिक्ख-जोणिं कुमाणुसत्तं च विहंडमाणा पावंति अणंताइं दुक्खाइं पावकारी ॥७॥

एसो सो पाणवहस्स फलविवागो इहलोइओ परलोइओ अप्पसुहो बहुदुक्खो असाओ वाससहस्सेहिं मुच्चइ, न य अवेदइत्ता अत्थि हु मोक्खो त्ति एवमाहंसु, नायकुलणंदणो महप्पा जिणो नु वीरवरनामधेज्जो कहेसी य पाणवहस्स फलविवागं ॥८॥

(पण्हावागरणसुत्तस्स पढमं दारं)

८. मोक्खमग्गे

कयरे मग्गे अक्खाए, माहणेणं मईमता ।
जं मग्गं उज्जु पावित्ता, ओहं तरित दुत्तरं ॥१॥
तं मग्गं णुत्तरं सुद्धं, सव्वदुक्खविमोक्खणं ।
जाणासि णं जहा भिक्खू, तं णो बूहि महामुणी ॥२॥
जइ णो केइ पुच्छिज्जा, देवा अदुव माणुसा ।
तेसिं तु कयरं मग्गं, आइक्खेज्ज कहाहि णो ॥३
जइ वो केइ पुच्छिज्जा, देवा अदुव माणुसा ।
तेसिमं पडिसाहिज्जा, मग्गसारं सुणेह मे ॥४॥
अणुपुव्वेण महाघोरं, कासवेण पवेइयं ।
जमादाय इओ पुव्वं, समुद्दं ववहारिणो ॥५॥
अतरिंसु तरंतेगे, तरिस्संति अणागया ।
तं सोच्चा पडिवक्खामि, जंतवो तं सुणेह मे ॥६॥
पुढवीजीवा पुढो सत्ता, आउजीवा तहागणी ।
वाउजीवा पुढो सत्ता, तणरुक्खा सबीयगा ॥७॥
अहावरा तसा पाणा, एवं छक्काय आहिया ।
एतावए जीवकाए, णावरे कोइ विज्जई[1] ॥८॥
सव्वाहिं अणुजुत्तीहिं[2], मतिमं पडिलेहिया ।
सव्वे अक्कंतदुक्खा य, अतो सव्वे अहिंसया[3] ॥९॥
एयं खु णाणिणो सारं, जं न हिंसति कंचण ।
अहिंसा समयं चेव, एतावंतं विजाणिया ॥१०॥
उड्ढं अहे य तिरियं, जे केइ तसथावरा ।
सव्वत्थ विरतिं विज्जा, संतिनिव्वाणमाहियं ॥११॥
पभू दोसे निराकिच्चा, ण विरुज्झेज्ज केणई ।
मणसा वयसा चेव, कायसा चेव अंतसो ॥१२॥

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1. S. In some Mss. नावरे विज्जती काए or नावरे विज्झती कए
2 D. हीं 3. S न हिंसया

संवुडे से महापन्ने, धीरे दत्तेसणं चरे ।
एसणासमिए णिच्चं, वज्जयंते अणेसणं ॥१३॥
भूयाइं च समारंभ, तमुद्दिस्सा य जं कडं ।
तारिसं तु न गिण्हेज्जा, अन्नपाणं सुसंजए ॥१४॥
पूईकम्मं न सेविज्जा, एस धम्मे वुसीमओ[1] ।
जं किंचि अभिकंखेज्जा, सव्वसो तं न कप्पए[2] ॥१५॥
हणंतं नाणुजाणेज्जा, आयगुत्ते जिइंदिए ।
ठाणाइं संति सड्ढीणं[3], गामेसु नगरेसु वा ॥१६॥
तहा गिरं समारब्भ, अत्थि पुण्णं[4] ति नो वए ।
अहवा नत्थि पुण्णं[4] ति, एवमेयं महब्भयं ॥१७॥
दाणट्ठया य जे पाणा, हम्मंति तसथावरा ।
तेसिं सारक्खणट्ठाए[5], तम्हा अत्थि त्ति नो वए ॥१८॥
जेसिं तं उवकप्पंति, अन्नपाणं तहाविहं ।
तेसिं लाभंतरायं ति, तम्हा णत्थि त्ति णो वए ॥१९॥
जे य दाणं पससंति, वहमिच्छंति पाणिणं ।
जे य णं पडिसेहंति, वित्तिछेयं[6] करंति ते ॥२०॥
दुहओ वि ते ण भासंति, अत्थि वा नत्थि वा पुणो ।
आयं रयस्स हेच्चा णं, णिव्वाणं पाउणंति ते ॥२१॥
निव्वाणं परमं बुद्धा, णक्खत्ताण व चंदमा[7] ।
तम्हा सदा जए दंते, निव्वाणं संधए मुणी ॥२२॥
वुज्झमाणाण पाणाणं, किच्चंताण सकम्मुणा[8] ।
आघाति साहु तं दीवं, पतिट्ठेसा पवुच्चई ॥२३॥
आयगुत्ते सया दंते, छिन्नसोए अणासवे ।
जे धम्मं सुद्धमक्खाति, पडिपुण्णमणेलिसं[9] ॥२४॥

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1 S बु॰ 2 D भोत्तए 3 D सट्ठीणं 4 D ०न्नं 5 D ०ख॰ 6 ० तिद्द
7 S दि॰ 8 D ० म्म 9 D ०णा॰

तमेव अविजाणंता, अबुद्धा बुद्धमाणिणो ।
बुद्धा मो त्ति य मन्नंता, अंतए ते समाहिए ॥२५॥
ते य बीओदगं चेव, तमुद्दिस्सा य जं कडं ।
भोच्चा झाणं झियायंति, अखेयन्ना समाहिया[1] ॥२६॥
जहा ढंका य कंका य, कुलला मग्गुका[2] सिही[3] ।
मच्छेसणं झियायंति, झाणं ते कलुसाधमं ॥२७॥
एवं तु समणा एगे, मिच्छदिट्ठी अणारिया ।
विसएसणं झियायंति, कंका वा कलुसाहमा ॥२८॥
सुद्धं मग्गं विराहित्ता, इहमेगे उ दुम्मती ।
उम्मग्गगता दुक्खं, घायमेसंति तं जहा ॥२९॥
जहा आसाविणिं नावं, जाइअंधो दुरूहिया ।
इच्छइ[4] पारमागंतुं, अंतरा य विसीयति[5] ॥३०॥
एवं तु समणा एगे, मिच्छदिट्ठी अणारिया ।
सोयं कसिणमावन्ना, आगंतारो महब्भयं ॥३१॥
इमं च धम्ममादाय, कासवेण पवेदितं ।
तरे सोयं महाघोरं, अत्तत्ताए परिव्वए[6] ॥३२॥
विरए गामधम्मेहिं, जे केई जगई जगा ।
तेसिं अत्तुवमायाए, थामं कुव्वं परिव्वए ॥३३॥
अइमाणं च मायं च, तं परिन्नाय पंडिए ।
सव्वमेयं णिराकिच्चा, णिव्वाणं संधए मुणी ॥३४॥
संधए[7] साहुधम्मं, पावधम्मं णिराकरे ।
उवहाणवीरिए भिक्खू, कोहं माणं न पत्थए ॥३५॥
जे य बुद्धा अतिक्कंता, जे य बुद्धा अणागया ।
संति तेसिं पइट्ठाणं, भूयाणं जगती जहा ॥३६॥

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1 D असं॰ S [अ] सं॰ 2 D ॰गु॰ 3 D॰हा 4 S॰ई
5 D ॰य॰ 6 S in some Mss. the second half reads as कुज्जा भिक्खू गिलाणस्स, अगिलाए समाहिए । 7 D var. lec. ॰द्दु॰

अहणं[1] वयमावन्नं, फासा उच्चावया फुसे ।
न तेसु[2] विणिहणेज्जा, वाएण व महागिरी ॥३७॥
संवुडे से महापन्ने, धीरे दत्तेसणं चरे ।
निव्वुडे कालमाकंखी, एयं केवलिणो मयं ॥३८॥

(सूयगडंगसुत्ते पढमसुयखंधे एक्कारसमं अज्झयणं)

९. बाल-पंडियमरणं

अन्नवंसि महोहंसि, एगे तिन्ने दुरुत्तरे ।
तत्थ एगे महापन्ने, इमं पण्हमुदाहरे ॥१॥
संतिमे य दुवे ठाणा, अक्खाया मरणंतिया ।
अकाममरणं चेव, सकाममरणं तहा ॥२॥
बालाणं अकामं तु, मरणं असइं भवे ।
पंडियाणं सकामं तु, उक्कोसेणं सइं भवे ॥३॥
तत्थिमं पढमं ठाणं, महावीरेण देसियं ।
कामगिद्धे जहा बाले, भिसं कूराणि कुव्वइ ॥४॥
जे गिद्धे कामभोगेसु, एगे कूडाइ गच्छई ।
न मे दिट्ठे परे लोए, चक्खु दिट्ठा इमा रई ॥५॥
हत्थागया इमे कामा, कालिया जे अणागया ।
को जाणइ परे लोए, अत्थि वा नत्थि वा पुणो ॥६॥
जणेण सद्धिं होक्खामि, इइ बाले पगब्भइ ।
कामभोगाणुराएणं, केसं संपडिवज्जई ॥७॥
तओ दंडं समारभइ, तसेसु थावरेसु य ।
अट्ठाए य अणट्ठाए, भूयगामं विहिंसइ ॥८॥
हिंसे बाले मुसावाई, माइल्ले पिसुणे सढे ।
भुंजमाणे सुरं मंसं, सेयमेयं ति मन्नइ ॥९॥

1 S अहणं 2 D ते सुवि०

कायसा वयसा मत्ते, वित्ते गिद्धे य इत्थिसु ।
दुहओ मलं संचिणई, सिसुनागुव्व मट्टियं ॥१०॥
तओ पुट्ठो आयंकेण, गिलाणो परितप्पई ।
पभीओ परलोगस्स, कम्माणुप्पेही अप्पणो ॥११॥
सुया मे नरए ठाणा, असीलाणं च जा गई ।
बालाणं कूरकम्माणं, पगाढा जत्थ वेयणा ॥१२॥
तत्थोववाइयं ठाणं, जहा मे तमणुस्सुयं ।
आहाकम्मेहिं गच्छंतो, सो पच्छा परितप्पइ ॥१३॥
जहा सागडिओ जाणं, समं हिच्चा महापहं ।
विसमं मग्गमोइण्णो, अक्खे भग्गंमि सोयइ ॥१४॥
एवं धम्मं विउक्कम्म, अहम्मं पडिवज्जिया ।
बाले मच्चुमुहं पत्ते, अक्खे भग्गे व सोयइ ॥१५॥
तओ से मरणं तंमि, बाले संतसइ भया ।
अकाममरणं मरइ, धुत्ते व कलिणा जिए ॥१६॥
एयं अकाममरणं, बालाणं तु पवेइयं ।
इत्तो सकाममरणं, पंडियाणं सुणेह मे ॥१७॥
मरणं पि सुपुण्णाणं, जहामेवमणुस्सुयं ।
विप्पसन्नमणाघायं, संजयाणं वुसीमओ ॥१८॥
न इमं सव्वेसु भिक्खूसु, न इमं सव्वेसु गारिसु ।
नाणासीला य गारत्था, विसमसीला य भिक्खुणो ॥१९॥
संति एगेहि भिक्खूहिं, गारत्था संजमुत्तरा ।
गारत्थेहि य सव्वेहिं, साहवो संजमुत्तरा ॥२०॥
चीराजिणं निगिणिणं, जडी संघाडिमुंडिणं ।
एयाणि वि न तायंति, दुस्सीलं परियागयं ॥२१॥
पिंडोलए वा दुस्सीले, नरगाओ न मुच्चइ ।
भिक्खाए वा गिहत्थे वा, सुव्वई गमइ दिवं ॥२२॥

अगारिसामाइयंगाइं , सड्ढी काएण फासए ।
पोसहं दुहओ पक्खं , एगराइं न हावए ॥२३॥
एवं सिक्खासमावन्ने , गिहवासे वि सुव्वए ।
मुच्चइ छविपव्वाओ , गच्छे जक्खसलोगयं ॥२४॥
अह जे संवुडे भिक्खू , दुण्हं अन्नयरे सिया ।
सव्वदुक्खपहीणे वा , देवे वावि महड्ढिए ॥२५॥
उत्तराइं विमोहाइं , जुइमंता णु पुव्वसो ।
समाइन्नाइं जक्खेहिं ,आवासाइं जसंसिणो ॥२६॥
दीहाउया इड्ढिमंता, समिद्धा कामरूविणो ।
अहुणोववन्नसंकासा , भुज्जो अच्चिमालिप्पभा ॥२७॥
ताणि ठाणाणि गच्छंति, सिक्खित्ता संजमं तवं ।
भिक्खाए वा गिहत्थे वा, जे संति परिनिव्वुडा ॥२८॥
तेसिं सुच्चा सपुज्जाणं, संजयाणं वुसीमओ ।
न संतसंति मरणंते , सीलवंता बहुस्सुया ॥२९॥
तुलिया विसेसमादाय , दयाधम्मस्स खंतिए ।
विप्पसीएज्ज मेहावी , तहाभूएण अप्पणा ॥३०॥
तओ काले अभिप्पेए, सड्ढी तालिसमंतिए ।
विणएज्ज लोमहरिसं, भेयं देहस्स कंखए ॥३१॥
अह कालंमि संपत्ते , आघायाय समुस्सुयं ।
सकाममरणं मरइ , तिण्हमन्नयरं मुणी ॥३२॥

(उत्तरज्झयणसुत्तस्स पंचमं अज्झयणं)

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१०. अणगारकिच्चाइं

गंथं विहाय इह सिक्खमाणो,
उट्ठाय सुबभंचेरं वसेज्जा ।
उवायकारी विणयं सुसिक्खे,
जे छेयए विप्पमायं न कुज्जा ॥१॥

जहा दिया पोतमपत्तजातं,
सावासगा पविउं मन्नमाणं ।
तमंचाइयं तरुणमपत्तजातं,
ढंकाइ अव्वत्तगमं हरेज्जा ॥२॥

एवं तु सेहं पि अपुट्ठधम्मं,
निस्सारियं बुसिमं मन्नमाणा ।
दियस्स छावं च अपत्तजायं,
हरिंसु णं पावधम्मा अणेगे ॥३॥

ओसाणमिच्छे मणुए समाहिं,
अणोसिए णंतकरे ति णच्चा ।
ओभासमाणे दवियस्स वित्तं,
न निक्कसे बहिया आसुपन्नो ॥४॥

जे ठाणओ य सयणासणे य,
परक्कमे यावि सुसाहुजुत्ते ।
समितीसु गुत्तीसु य आयपन्ने,
वियागरेंते य पुढो वएज्जा ॥५॥

सद्दाणि सोच्चा अदु भेरवाणि,
अणासवे तेसु परिव्वएज्जा ।
निद्दं च भिक्खू न पमाय कुज्जा,
कहंकहं वा वितिगिच्छ तिन्ने ॥६॥

डहरेण वुड्ढेण णुसासिए उ,
रायंणिएणावि[1] समव्वएण ।
सम्मं तयं थिरतो नाभिगच्छे,
निज्जंतए वा वि अपारए से ॥७॥

विउट्ठितेणं समयाणुसिट्ठे,
डहरेण वुड्ढेण य चोइए य ।
अच्चुट्ठियाए घडदासिए वा,
अगारिणं वा समयाणुसिट्ठे ॥८॥

न तेसु कुज्झे, न य पव्वहेज्जा,
न यावि किंची फरुसं वदेज्जा ।
तहा करिस्सं त्ति पडिस्सुणेज्जा,
सेयं खु मेयं न पमाय कुज्जा ॥९॥

वणंसि मूढस्स जहा अमूढा,
मग्गाणुसासंति हितं पयाणं ।
तेणेव मज्झं इणमेव सेयं,
जं मे बुहा समणुसासयंति ॥१०॥

अह तेण मूढेण अमूढगस्स,
कायव्व पूया सविसेसजुत्ता ।
एओवमं तत्थ उदाहु वीरे,
अणुगम्म अत्थं उवणेति सम्मं ॥११॥

णेता जहा अंधकारंसि राओ,
मग्गं ण जाणाति अपस्समाणे ।
से सूरियस्स अब्भुग्गमेणं,
मग्गं वियाणाइ पगासियंसि ॥१२॥

एवंतु सेहे वि अपुट्ठधम्मे,
धम्मं न जाणाइ अबुज्झमाणे ।

1 D. S. रातिणि ० ; D Ṭabbá रायंणि ०

से कोविए जिणवयणेण पच्छा,
सूरोदए पासति चक्खुणेव ॥१३॥
उड्ढं अहे य तिरियं दिसासु
तसा य जे थावरा जे य पाणा ।
सया जए तेसु परिव्वएज्जा,
मणप्पओसं अविकंपमाणे ॥१४॥
कालेण पुच्छे समियं पयासु,
आइक्खमाणो दवियस्स वित्तं ।
तं सोयकारी पुढो पवेसे,
संखा इमं केवलियं समाहिं ॥१५॥
अस्सिं सुठिच्चा तिविहेण ताई,
एएसु या संतिनिरोहमाहु ।
ते एवमक्खंति तिलोगदंसी,
ण भुज्जमेयंति पमायसंगं ॥१६॥
निसम्म से भिक्खु समीहियट्ठं,
पडिभाणवं होइ विसारए य ।
आयाणअट्ठी वोदाणमोणं,
उवेच्च सुद्धेण उवेति मोक्खं ॥१७॥
संखाइ धम्मं च वियागरंति,
बुद्धा हु ते अंतकरा भवंति ।
ते पारगा दोण्ह वि मोयणाए,
संसोधितं पण्हमुदाहरंति ॥१८॥
नो छायए नो वि य लूसएज्जा,
माणं न सेवेज्ज पगासणं च ।
न यावि पण्णे परिहास कुज्जा,
न यासियावाय वियागरेज्जा ॥१९॥

भूताभिसंकाइ दुगुंछमाणे,
णा णिव्वहे मंतपदेण गोयं ।
ण किंचि मिच्छे मणुए पयासु,
असाहुधम्माणि ण संवएज्जा ।।२०।।
से सुद्धसुत्ते उवहाणवं च,
धम्मं च जे विंदति तत्थ तत्थ ।
आदेज्जवक्के कुसले वियत्ते,
स अरिहइ भासिउं तं समाहिं ॥२१॥
(सूयगडंगसुत्तस्स चउद्दसमं अज्झयणं)

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११ परीसहोवसग्गा ।

सूरं मणइ अप्पाणं, जाव जेयं न पस्सती ।
जुज्झंतं दढधम्माणं, सिसुपालो व महारहं ॥१॥
पयाता सूरा रणसीसे, संगामंमि उवट्ठिते ।
माया पुत्तं न जाणाइ[1], जेएण परिविच्छए ॥२॥
एवं सेहे वि अप्पुट्ठे, भिक्खायरिया-अकोविए ।
सूरं मणति अप्पाणं, जाव लूहं न सेवए ॥३॥
जया हेमंतमासंमि, सीतं फुसइ सव्वगं ।
तत्थ मंदा विसीयंति, रज्जहीणा व खत्तिया ॥४॥
पुट्ठे गिम्हाहितावेणं, विमणे सुपिवासिए ।
तत्थ मंदा विसीयंति, मच्छा अप्पोदए जहा ॥५॥
सदा दत्तेसणा दुक्खा, जायणा दुप्पणोल्लिया ।
कम्मत्ता दुब्भगा चेव, इच्चाहंसु पुढोजणा ॥६॥
एते सद्दे अचायंता, गामेसु नगरेसु वा ।
तत्थ मंदा विसीयंति, संगामंमि व भीरुया ॥७॥

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1 D. S. याणाइ

अप्पेगे खुधियं भिक्खुं, सुणी डंसति लूसए ।
तत्थ मंदा विसीयंति, तेउपुट्ठा व पाणिणो ॥८॥
अप्पेगे पडिभासंति, पडिपंथियमागता ।
पडियारगता एते, जे एते एव जीविणो ॥९॥
अप्पेगे वइ जुंजंति, नगिणा पिंडोलगाहमा ।
मुंडा कंडूविणट्ठंगा, उज्जल्ला असमाहिता ॥१०॥
एवं विप्पडिवन्नेगे, अप्पणा उ अजाणया ।
तमओ ते तमं जंति, मंदा मोहेण पाउडा ॥११॥
पुट्ठो य दंसमसएहिं, तणफासमचाइया ।
न मे दिट्ठे परे लोए, जइ परं मरणं सिया ॥१२॥
संतत्ता केसलोएणं, बंभचेरपराइया ।
तत्थ मंदा विसीयंति, मच्छा विट्ठाव केयणे ॥१३॥
आयदंडसमायारे, मिच्छासंठिय भावणा ।
हरिसप्पओसमावण्णा, केइ लूसंति नारिया ॥१४॥
अप्पेगे पलियंतेसिं, चारो चोरो ति सुव्वयं ।
बंधंति भिक्खुयं बाला, कसायवयणेहि य ॥१५॥
तत्थ दंडेण संवीते, मुट्ठिणा अदु फलेण वा ।
नातीणं सरती बाले, इत्थी वा कुद्धगामिणी ॥१६॥
एते भो कसिणा फासा, फरुसा दुस्सहिया सया ।
हत्थी व सरसंवित्ता, कीवा वसगया गिहं ॥१७॥

(सूयगडंगसुत्ते पढमसुयखंधे तच्चस्स अज्झयणस्स पढमे उद्देसए)

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१२. चित्तसंभूया ।

जाइपराजिओ खलु, कासी नियाणं तु हत्थिणपुरंमि ।
चुलणीए बंभदत्तो, उववन्नो पउमगुम्माओ ॥१॥
कंपिल्ले संभूओ, चित्तो पुण जाओ पुरितमालंमि ।
सेट्ठिकुलंमि विसाले, धम्मं सोऊण पव्वइओ ॥२॥
कंपिल्लंमि य नयरे, समागया दो वि चित्तसंभूया ।
सुहदुक्खफलविवागं, कहेंति ते एक्कमेक्कस्स ॥३॥
चक्कवट्टी महिड्ढीओ, बंभदत्तो महायसो ।
भायरं बहुमाणेणं, इमं वयणमब्बवी ॥४॥
आसिमो भायरा दो वि, अण्णमण्णवसाणुगा ।
अण्णमण्णमणुरत्ता, अण्णमण्णहिएसिणो ॥५॥
दासा दसण्णे आसी, मिया कालिंजरे नगे ।
हंसा मयंगतीराए, सोवागा कासिभूमीए ॥६॥
देवा य देवलोगंमि, आसि अम्हे महिड्ढिया ।
इमा णो छट्ठिया जाई, अण्णमण्णेण जा विणा ॥७॥
कम्मा नियाणपगडा, तुमे राय विचिंतया ।
तेसिं फलविवागेण, विप्पओगमुवागया ॥८॥
सच्चसोयप्पगडा, कम्मा मए पुरा कडा ।
ते अज्ज परिभुंजामो, किं नु चित्ते वि से तहा ॥९॥
सव्वं सुचिण्णं सफलं नराणं,
कडाण कम्माण न मोक्ख अत्थि ।
अत्थेहि कामेहि य उत्तमेहिं,
आया ममं पुण्णफलोववेए ॥१०॥
जाणाहि संभूय महाणुभागं,
महिड्ढियं पुण्णफलोववेयं ।

चित्तंपि जाणाहि तहेव रायं,
इड्ढी जुई तस्स वियप्पभूया ॥११॥
महत्थरूवा वयणप्पभूया,
गाहाणुगीया नरसंघमज्झे ।
जं भिक्खुणो सीलगुणोववेया,
इहं जयंते समणो मि जाओ ॥१२॥
उच्चोदए महुकक्के य बंभे,
पवेइया आवसहा य रम्मा ।
इमं गिहं चित्त धणप्पभूयं,
पसाहि पंचालगुणोववेयं ॥१३॥
नट्टेहिं गीएहि य वाइएहिं,
नारीजणाइं परिवारयंतो ।
भुंजाहि भोगाइं इमाइं भिक्खू,
मम रोयई पव्वज्जा हु दुक्खं ॥१४॥
तं पुव्वणेहेण कयाणुरागं,
नराहिवं कामगुणेसु गिद्धं ।
धम्मस्सिओ तस्स हियाणुपेही,
चित्तो इमं वयणमुदाहरित्था ॥१५॥
सव्वं विलवियं गीयं,
सव्वं नट्टं विडंबियं ।
सव्वे आभरणा भारा,
सव्वे कामा दुहावहा ॥१६॥
बालाभिरामेसु दुहावहेसु,
न तं सुहं काम गुणेसु रायं ।
विरत्तकामाण तवोहणाणं,
जं भिक्खुणं सीलगुणे रयाणं ॥१७॥

नरिंदजाई अहमा नराणं,
सोवागजाई दुहओ गयाणं।
जहिं वयं सव्वजणस्स वेसा,
वसीय सोवागनिवेसणेसु ॥१८॥
तीसे य जाईइ उ पावियाए,
वुच्छा मु सोवागनिवेसणेसु।
सव्वस्स लोगस्स दुगुंछणिज्जा,
इहं तु कम्माइं पुरेकडाइं ॥१९॥
सो दाणि सिं राय महाणुभागो,
महिड्ढिओ पुण्णफलोववेओ।
चइत्तु भोगाइं असासयाइं,
आदाणहेउं अभिनिक्खमाहि ॥२०॥
इह जीविए राय असासयंमि,
धणियं तु पुण्णाइं अकुव्वमाणो।
से सोयई मच्चुमुहोवणीए,
धम्मं अकाऊण परंमि लोए ॥२१॥
जहेह सीहो व मियं गहाय,
मच्चू नरं नेइ हु अंतकाले।
न तस्स माया व पिया व भाया,
कालंमि तंमंसहरा भवंति ॥२२॥
न तस्स दुक्खं विभयंति नाइणो,[1]
न मित्तवग्गा न सुया न बंधवा।
एक्को सयं पच्चणुहोइ दुक्खं,
कत्तारमेवं अणुजाइ कम्मं ॥२३॥
चेच्चा दुपयं च चउप्पयं च,
खेत्तं गिहं धणधन्नं च सव्वं।

1 Samiti edition नायओ

सकम्मबीओ[1] अवसो पयाइ,
परं भवं सुंदरपावगं वा ॥२४॥
तं एक्कगं तुच्छसरीरगं से,
चिई गयं दहिउं पावगेणं ।
भज्जा य पुत्ता वि य नायओ य,
दायारमन्नं अणुसंकमंति ॥२५॥
उवणिज्जई जीवियमप्पमायं,
वण्णं जरा हरइ नरस्स रायं ।
पंचलराया वयणं सुणाहि,
मा कासि कम्माइं महालयाइं ॥२६॥
अहंपि जाणामि जहेह साहू,
जं मे तुमं साहसि वक्कमेयं ।
भोगा इमे संगकरा हवंति,
जे दुज्जया अज्ज अम्हारिसेहिं ॥२७॥
हत्थिणपुरंमि चित्ता, दट्ठूणं नरवइं महिड्ढीयं ।
कामभोगेसु गिद्धेणं, नियाणमसुभं कडं ॥२८॥
तस्स मे अपडिकंतस्स, इमं एयारिसं फलं ।
जाणमाणो वि जं धम्मं, कामभोगेसु मुच्छिओ ॥२९॥
नागो जहा पंकजलावसन्नो,
दट्ठुं थलं नाभिसमेइ तीरं ।
एवं वयं कामगुणेसु गिद्धा,
न भिक्खुणो मग्गमणुव्वयामो ॥३०॥
अच्चेइ कालो तूरियंति राइओ,
न यावि भोगा पुरिसाण निच्चा ।
उवेच्च भोगा पुरिसं चयंति,
दुमं जहा खीणफलं व पक्खी ॥३१॥

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1 Samiti edition कम्मप्पबीओ ।

जइ तं सि[1] भोगे चइउं असत्तो,
अज्जाइं कम्माइं करेहि रायं।
धम्मे ठिओ सव्वपयाणुकंपी,
तं होहिसि देव इओ विउव्वी ॥३२॥

न तुज्झ भोगे चइऊण बुद्धी,
गिद्धो सि आरंभपरिग्गहेसु।
मोहं कओ एत्तिओ विप्पलावो,
गच्छामि रायं आमंतिओ सि ॥३३॥

पंचालराया वि य बंभदत्तो,
साहुस्स तस्स वयणं अकाउं।
अणुत्तरे भुंजिय कामभोगे,
अणुत्तरे सो नरए पविट्ठो ॥३४॥

चित्तो वि कामेहिं विरत्तकामो,
उदग्गचारित्ततवो[2] महेसी।
अणुत्तरं संजम पालइत्ता,
अणुत्तरं सिद्धिगइं गओ त्ति ॥३५॥

(उत्तरज्झयणसुत्ते तेरसमं अज्झयणं)

देवा भवित्ताण पुरे भवंमि,
केई चुया एगविमाणवासी।
पुरे पुराणे उसुयारणामे,[3]
खाए समिद्धे सुरलोयरम्मे ॥१॥३६॥

सकम्मसेसेण पुराकएणं,
कुलेसु दग्गेसु[4] य ते पसूया।
निव्विण्णसंसारभया जहाय,
जिणिंदमग्गं सरणं पवण्णा ॥२॥३७॥

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1 Samiti edition जईऽसि. 2 उदत्त o. 3 इसु o. 4 उग्गेसु; सुदत्तेसु.

पुमत्तमागम्म कुमार दो वि,
पुरोहिओ तस्स जसा य पत्ती ।
विसालकित्ती य तहोसुयारी,[1]
रायत्थ देवी कमलावई य ॥३॥३८॥
जाईजरामच्चुभयाभिभूया,
बहिंविहाराभिनिविट्ठचित्ता ।
संसारचक्कस्स विमोक्खणट्ठा,
दट्ठूण ते कामगुणे विरत्ता ॥४॥३९॥
पियपुत्तगा दोणि वि माहणस्स,
सकम्मसीलस्स पुरोहियस्स ।
सरित्तु पोराणिय तत्थ जाइं,
तहा सुचिण्णं तवसंजमं च ॥५॥४०॥
ते कामभोगेसु असज्जमाणा,
माणुस्सएसुं जे यावि दिव्वा ।
मोक्खाभिकंखी अभिजायसड्ढा,
तातं उवागम्म इमं उदाहु ॥६॥४१॥
असासयं दट्ठु इमं विहारं,
बहुअंतरायं न य दीहमाउं ।
तम्हा गिहंसि न रइं लभामो,
आमंतयामो चरिस्सामु मोणं ॥७॥४२॥
अह तायओ तत्थ मुणीण तेसिं,
तवस्स वाघायकरं वयासी ।
इमं वयं वेदविओ वयंति,
जहा न होइ असुयाण लोगो ॥८॥४३॥
अहिज्ज वेए परिविस्स विप्पे,
पुत्ते परिट्ठप्प गिहंसि जाया ।

1 S तहे०

भोच्चाण भोगे सह इत्थियाहिं,
आरण्णगा होह मुणी पसत्था ॥९॥४४॥
सोयग्गिणा आयगुणिंधणेणं,
मोहाणिला पज्जलणाहिएणं ।
संतत्तभावं परितप्पमाणं,
लालप्पमाणं[1] बहुहा बहुं च ॥१०॥४५॥
पुरोहियं तं कमसो णुणंतं,
निमंतयंतं च सुए धणेणं ।
जहक्कमं कामगुणेसु[2] चेव,
कुमारगा ते पसमिक्ख वक्कं ॥११॥४६॥
वेया अहीया न हवंति ताणं,
भुत्ता दिया णिंति तमं तमेणं ।
जाया य पुत्ता न हवंति ताणं,
को नाम ते अणुमन्नेज्ज एयं॥ १२॥४७।
खणमेत्तसोक्खा बहुकालदुक्खा,
पगामदुक्खा अणिगामसोक्खा ।
संसारमोक्खस्स विपक्खभूया,
खाणी अणत्थाण उ कामभोगा ॥१३॥४८॥
परिव्वयंते अणियत्तकामे,
अहो य राओ परितप्पमाणे ।
अण्णप्पमत्ते धणमेसमाणे,
पप्पोइ[3] मच्चुं पुरिसो जरं च ॥१४॥४९॥
इमं च मे अत्थि इमं च नत्थि,
इमं च मे किच्च इमं अकिच्चं ।
तं एवमेवं लालप्पमाणं,
हरा हरंति त्ति कहं पमाए ॥१५॥५०॥

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1 S लोलु० 2 ०हिं 3 पप्पुत्ति

धणं पभूयं सह इत्थियाहिं,
सयणा तहा कामगुणा पगामा ।
तवं कए तप्पइ जस्स लोगो,
तं सव्वसाहीणमिहेव तुब्भं ॥१६॥५१॥

धणेण किं धम्मधुराहिगारे,
सयणेण वा कामगुणेहिं चेव ।
समणा भविस्सामु गुणोहधारी,
बहिंविहारा अभिगम्म भिक्खं ॥१७॥५२॥

जहा य अग्गी अरणीउ संतो,
खीरे घयं तेल्लमहा तिलेसु ।
एमेव ताया सरीरंसि सत्ता,
संमुच्छई नासइ नावचिट्ठे ॥१८॥५३॥

नो इंदियग्गेज्झ अमुत्तभावा,
अमुत्तभावा विय[1] होइ निच्चो ।
अज्झत्थहेउं निययस्स बंधो,
संसारहेउं च वयंति बंधं ॥१९॥५४॥

जहा वयं धम्ममयाणमाणा,
पावं पुरा कम्ममकासि मोहा ।
ओरुब्भमाणा[2] परिरक्खयंता,
तन्नेव भुज्जो वि समायरामो ॥२०॥५५॥

अब्भाहयंमि लोगंमि, सव्वओ परिवारिए ।
अमोहाहिं पडंतीहिं, गिहंसि न रइं लभे ॥२१॥५६॥

केण अब्भाहओ लोओ, केण वा परिवारिओ ।
का वा अमोहा वुत्ता, जाया चिंतापरो हुमि ॥२२॥५७॥

मच्चुणा ब्भाहओ लोओ, जराए परिवारिओ ।
अमोहा रयणी वुत्ता, एवं ताय वियाणह ॥२३॥५८॥

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1 S चिय 2 S ओरुज्झ०

जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।
अहम्मं कुणमाणस्स, अफला जंति राईओ ॥२४॥५९॥

जा जा वच्चइ रयणी, न सा पडिणियत्तइ ।
धम्मं च[1] कुणमाणस्स, सफला जंति राईओ ॥२५॥६०॥

एगओ संवसित्ताणं, दुहओ संमत्तसंजुया ।
पच्छा जाया गमिस्सामो, भिक्खमाणा कुले कुले ॥२६॥६१॥

जस्सत्थि मच्चुणा सक्खं, जस्स वत्थि पलायणं ।
जो जाणइ न मरिस्सामि, सो हु कंखे सुए सिया ॥२७॥६२॥

अज्जेव धम्मं पडिवज्जयामो,
जहिं पवण्णा न पुणब्भावो ।
अणागयं नेव य अत्थि किंची,
सद्धाखमं णो विणइत्तु रागं ॥२८॥६३॥

पहीणपुत्तस्स हु नत्थि वासो,
वासिट्ठि भिक्खायरियाइ कालो ।
साहाहिं रुक्खो लहए समाहिं,
छिण्णाहिं साहाहिं तमेव खाणुं ॥२९॥६४॥

पंखा विहूणो व्व जहेह पक्खी,
भिच्चा विहीणो व्व रणे नरिंदो ।
विवण्णसारो वणिओ व्व पोए,
पहीणपुत्तो मि तहा अहं पि ॥३०॥६५॥

सुसंभिया कामगुणा इमे ते,
संपिंडिया अग्गरसप्पभूया ।
भुंजामु ता कामगुणे पगामं,
पच्छा गमिस्सामु पहाणमग्गं ॥३१॥६६॥

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1 S. तु च

भुत्ता रसा भोइ जहाइ णे वओ,
न जीवियट्ठा पजहामि भोए ।
लाभं अलाभं सुहं च दुक्खं,
संविक्खमाणो[1] चरिस्सामि मोणं॥३२॥६७॥

मा हू तुमं सोयरियाण संभरे,
जुण्णो व हंसो पडिसोयगामी ।
भुंजाहि भोगाइं मए समाणं,
दुक्खं खु भिक्खायरियाविहारो ॥३३॥६८॥

जहा य भोई तणुयं भुयंगो,
निम्मोयणिं हिच्च पलेइ मुत्तो ।
एमेव जाया पजहंति भोए,
ते हं कहं नाणुगमिस्समेक्को ॥३४॥६९॥

छिंदित्तु जालं अबलं व रोहिया,
मच्छा जहा कामगुणे पहाय ।
धोरेयसीला तवसा उदारा,
धीरा हु भिक्खायरियं चरंति ।३५॥७०॥

नहे व कुंचा समइक्कमंता,
तयाणि जालाणि दलित्तु हंसा ।
पलेंति पुत्ता य पई य मज्झं,
ते हं कहं नाणुगमिस्समेक्का ॥३६॥॥७१॥

पुरोहियं तं ससुयं सदारं,
सोच्चा भिनिक्खम्म पहाय भोए ।
कुडुंबसारं विउलत्तमं च,[2]
रायं अभिक्खं समुवाय देवी ॥३७॥७२॥

वंतासी पुरिसो रायं,न सो होइ पसंसिओ ।
माहणेण परिच्चत्तं,धणं आदाउमिच्छसि ॥३८॥७३॥

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1 S संचि o 2 S तं

सव्वं जगं जइ तुहं, सव्वं वावि धणं भवे।
सव्वं पि ते अपज्जत्तं, नेव ताणाय तं तव ॥३९॥७४॥

मरिहिसि रायं जया तया वा,
मणोरमे कामगुणे पहाय।
एक्को हु धम्मो नरदेव ताणं,
न विज्जई अण्णमिहेह किंचि ॥४०॥७५॥

नाहं रमे पक्खिणि पंजरे वा,
संताणछिन्ना चरिस्सामि मोणं।
अकिंचणा उज्जुकडा निरामिसा,
परिग्गहारंभनियत्तदोसा ॥४१॥७६॥

दवग्गिणा जहा रण्णे, डज्झमाणेसु जंतुसु।
अण्णे सत्ता पमोयंति, रागद्दोसवसं गया ॥४२॥७७॥
एवमेव वयं मूढा, कामभोगेसु मुच्छिया।
डज्झमाणं न बुज्झामो, रागद्दोसग्गिणा जगं ॥४३॥७८॥
भोगे भुच्चा वमित्ता य, लहुभूयविहारिणो।
आमोयमाणा गच्छंति, दिया कामकमा इव ॥४४॥७९॥
इमे य बद्धा फंदंति, मम हत्थज्जमागया।
वयं च सत्ता कामेसु, भविस्सामो जहा इमे ॥४५॥८०॥
सामिसं कुललं दिस्सा, बज्झमाणं निरामिसं।
आमिसं सव्वमुज्झित्ता, विहरिस्सामो निरामिसा ॥४६॥८१॥
गिद्धोवमे उ नच्चाणं, कामे संसारवड्ढणे।
उरगो सुवण्णपासे व्व, संकमाणो तणुं चरे ॥४७॥८२॥
नागो व्व बंधणं छित्ता, अप्पणो वसहिं वए।
एयं पत्थं[1] महारायं, उसुयारि त्ति मे सुयं ॥४८॥८३॥
चइत्ता विउलं रज्जं, कामभोगे य दुच्चए।
निव्विसया निरामिसा, निण्णेहा निप्परिग्गहा ॥४९॥८४॥

1 S इति पत्थं

सम्मं धम्मं वियाणित्ता, चेच्चा कामगुणे वरे[1] ।
तवं पगिज्झ हक्खायं, घोरं घोरपरक्कमा ॥५०॥८५॥
एवं ते कमसो बुद्धा, सव्वे धम्मपरायणा ।
जम्ममच्चुभउव्विग्गा, दुक्खस्संतगवेसिणो ॥५१॥८६॥
सासणे विगयमोहाणं, पुव्विं भावणभाविया ।
अचिरेणेव कालेण, दुक्खस्संतमुवागया ॥५२॥८७॥
राया सह देवीए, माहणो य पुरोहिओ ।
माहणी दारगा चेव, सव्वे ते परिनिव्वुडा ॥५३॥८८॥

(उत्तरज्झयणसुत्ते चउद्दसमं अज्झयणं)

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१३. आयारप्पणिही

आयारप्पणिहिं लद्धुं, जहा कायव्व भिक्खुणा ।
तं भे उदाहरिस्सामि, आणुपुव्विं सुणेह मे ॥१॥
पुढवि-दग-अगणि-मारुय-, तणरुक्खसबीयगा ।
तसा य पाणा जीव त्ति, इइ वुत्तं महेसिणा ॥२॥
पुढविं भित्तिं सिलं लेलुं, नेव भिंदे न संलिहे ।
तिविहेण करणजोएण, संजए सुसमाहिए ॥४॥
सुद्धपुढविं न निसीए, ससरक्खंमि य आसणे ।
पमज्जित्तु निसीइज्जा, जाइत्ता जस्स उग्गहं ॥५॥
सीओदगं न सेविज्जा, सिलावुट्ठं हिमाणि य ।
उसिणोदगं तत्तफासुअं, पडिगाहिज्ज संजए ॥६॥
इंगालं अगणिं अच्चिं, अलायं वा सजोइयं ।
न उंजिज्जा न घट्टिज्जा, नो णं निव्वावए मुणी ॥७॥
तालियंटेण पत्तेण, साहाए विहुणेण वा ।
न वीइज्ज अप्पणो कायं, बाहिरं वावि पुग्गलं ॥८॥

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1 S चरे

तणरुक्खं न छिंदिज्जा, फलं मूलं च कस्स ई।
आमगं विविहं बीयं, मणसा वि न पत्थए॥९॥
तसे पाणे न हिंसिज्जा, वाया अदुव कम्मुणा।
उवरओ सव्वभूएसु, पासेज्ज विविहं जगं॥१२॥
अट्ठ सुहुमाइ पेहाए, जाइं जाणित्तु संजए।
दयाहिगारी भूएसु, आस चिट्ठ सएहि वा॥१३॥
कयराइं अट्ठ सुहुमाइं, जाइं पुच्छिज्ज संजए।
इमाइं ताइं मेहावी, आइक्खिज्ज वियक्खणो॥१४
सिणेहं पुप्फसुहुमं च, पाणुत्तिंगं तहेव य।
पणगं बीयहरियं च, अंडसुहुमं च अट्ठमं॥१५॥
धुवं च पडिलेहिज्जा, जोगसा पायकंबलं।
सेज्जमुच्चारभूमिं च, संथारं अदुवासणं॥१७॥
उच्चारं पासवणं, खेलं सिंघाण-जल्लियं।
फासुयं पडिलेहित्ता, परिट्ठाविज्ज संजए॥१८॥
पविसित्तु परागारं, पाणट्ठा भोयणस्स वा।
जयं चिट्ठे मियं भासे, न य रूवेसु मणं करे॥१९॥
बहुं सुणेइ कण्णेहिं, बहुं अच्छीहिं पेच्छइ।
न य दिट्ठं सुयं सव्वं, भिक्खू अक्खाउमरिहइ॥२०॥
न य भोयणंमि गिद्धो, चरे उंछं अयंपिरो।
अफासुयं भुंजिज्जा, कीयमुद्देसिआहडं॥२३॥
संणिहिं च न कुव्विज्जा, अणुमायं पि संजए।
मुहाजीवी असंबुद्धे, हविज्ज जगनिस्सिए॥२४॥
लूहवित्ती सुसंतुट्ठे, अप्पिच्छे सुहरे सिया।
आसुरत्तं न गच्छिज्जा, सुच्चाणं जिणसासणं॥२५॥
अत्थं गयंमि आइच्चे, पुरत्था य अणुग्गए।
आहारमाइयं सव्वं, मणसा वि न पत्थए॥२२॥

से जाणमजाणं वा, कट्टु आहम्मियं पयं ।
संवरे खिप्पमप्पाणं, बीयं तं न समायरे ॥३१॥
अमोहं वयणं कुज्जा, आयरियस्स महप्पणो ।
तं परिगिज्झ वायाए, कम्मुणा उववायए ॥३३॥
जरा जाव न पीडेइ, वाही जाव न वड्ढई ।
जीविंदिआ न हायंति, ताव धम्मं समायरे ॥३६॥
कोहं माणं च मायं च, लोभं च पाववड्ढणं ।
वमे चत्तारि दोसे उ, इच्छंतो हियमप्पणो ॥३७॥
कोहो पीइं पणासेइ, माणो विणयनासणो ।
माया मित्ताणि नासेइ, लोभो सव्वविणासणो ॥३८॥
उवसमेण हणे कोहं, माणं मद्दवया जिणे ।
मायमज्जवभावेण, लोभं संतोसओ जिणे ॥३९॥
हत्थं पायं च कायं च, पणिहाय जिइंदिए ।
अल्लीणगुत्तो निसिए, सगासे गुरुणो मुणी ॥४५॥
न पक्खओ न पुरओ, नेव किच्चाण पिट्ठओ ।
न य ऊरुं समासिज्ज, चिट्ठिज्ज गुरुणंतिए ॥४६॥
अपुच्छिओ न भासिज्जा, भासमाणस्स अंतरा ।
पिट्ठिमंसं न खाइज्जा, मायामोसं विवज्जए ॥४७॥
अप्पत्तियं जेण सिया, आसु कुप्पिज्ज वा परो ।
सव्वसो तं न भासिज्जा, भासं अहियगामिणिं ॥४८॥
आयार - पन्नत्तिधरं, दिट्ठिवायमहिज्जगं ।
वायविक्खलियं नच्चा, न तं उवहसे मुणी ॥५०॥
नक्खत्तं सुमिणं जोगं, निमित्तं मंतभेसजं ।
गिहिणो तं न आइक्खे, भूयाहिगरणं पयं ॥५१॥
अन्नट्ठं पगडं लयणं, भएज्ज सयणासणं ।
उच्चारभूमिसंपण्णं, इत्थीपसुविवज्जियं ॥५२॥

विवित्ता य भवे सेज्जा, नारीणं न लवे कहं ।
गिहिसंथवं न कुज्जा, कुज्जा साहूहिं संथवं ॥५३॥

जहा कुक्कुडपोयस्स, निच्चं कुललओ भयं ।
एवं खु बंभयारिस्स, इत्थीविग्गहओ भयं ॥५४॥

चित्तभित्तिं न निज्झाए, नारिं वा सुयलंकियं ।
भक्खरं पिव दट्ठूणं, दिट्ठिं पडिसमाहरे ॥५५॥

हत्थपायपलिच्छिन्नं, कण्णनासविगप्पियं ।
अवि वाससयं नारिं, बंभयारी विवज्जए ॥५६॥

विभूसा इत्थिसंसग्गो, पणीयं रसभोयणं ।
नरस्सत्तगवेसिस्स, विसं तालउडं जहा ॥५७॥

अङ्गपच्चंगसंठाणं, चारुल्लवियपेहियं ।
इत्थीणं तं न निज्झाए, कामरागविवड्ढणं ॥५८॥

विसएसु मणुण्णेसु, पेमं नाभिनिवेसए ।
अणिच्चं तेसि विण्णाय, परिणामं पोग्गलाण य ॥५९॥

पोग्गलाणं परीणामं, तेसिं नच्चा जहा तहा ॥
विणीयतिण्हो विहरे, सीईभूएण अप्पणा ॥६०॥

जाए सद्धाए निक्खंतो, परियायट्ठाणमुत्तमं ॥
तमेव अणुपालेज्जा, गुणे आयरियसम्मए ॥६१॥

तवं चिमं संजमजोगयं च,
सज्झायजोगं च सया अहिट्ठिए ।
सूरे व सेणाइ समत्तमाउहे,
अलमप्पणो होइ अलं परेसिं ॥६२॥

सज्झायसज्झाणरयस्स ताइणो,
अपावभावस्स तवे रयस्स ।

विसुज्झई जं सि मलं पुरे कडं,
समीरियं रुप्पमलं व जोइणा ॥६३॥
से तारिसे दुक्खसहे जिइंदिए,
सुएण जुत्ते अममे अकिंचणे ।
विरायई कम्मघणंमि अवगए,
कसिणब्भपुडावगमे व चंदिमा ॥६४॥

(दसवेयालियसुत्ते अट्ठमं अज्झयणं)

NOTE TO TRANSLATION

(1) In the case of the extracts from the Áyáraṁga, Súyagaḍaṁga and Uttarajjhayaṉa, I have reproduced Professor Jacobi's translation published in the *Sacred Books of the East* Series Vols. XXII and XLV.

(2) In translating the extract from the Náyádhammakahá, I derived a great help from Dr. Barnett's translation of the Antagaḍadasáo and from Dr. Hoernle's translation of the Uvásagadasáo when similar passages occurred in these sútras.

(3) The remaining extracts were translated by me with the help of the Sanskrit commentaries.

(4) Thus it will be clear that uniformity in translation could not be maintained.

(5) The portions printed in italics are not in the Prakrit Text, but have been added to facilitate its understanding.

1. The Child Miyáputta.[1]

1. At that time and at that period there was a city named Miyaggáma. (*Its* description [2]). Outside this city of Miyaggáma and to its north-eastern direction, there was a garden named Candaṉapáyava (*its* description), where stood a temple dedicated to the Jakkha Suhamma. (*Its* description).

2. In this city of Miyaggáma dwelt [3] King Vijaya, the Khattiya. That Vijaya, the Khattiya, had a queen called Miyá. That Vijaya, the Khattiya, had by his queen Miyá[4] a son named Miyáputta, the child who was from birth blind, dumb, deaf, lame, defoımed and gouty.

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(1) Skt. *Mrgáputra*, popularly known as Mirgáloḍhá or °loḍhiyá from his body being a mere ball of flesh.

(2) One of the most curious features of the Jaina Scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, and whole periods recur again and again with mathematical regularity; but instead of being written out in full, they are usually abbreviated, the first and the last words only being given, with the word जाव "until" to denote the intermediate words; and often this stenographic symbol is left out, the word वरणओ "description" being substituted for the whole. Full description of a city, sanctuary, garden, king, queen, Lord Mahávíra etc. occurs in the Ovaváiya, the second Upánga from which they are reproduced everywhere else when required.

(3) The Historical Present has been throughout used in the narration which I have rendered in the Past Tense.

(4) Polygamy being common in those days, especially among kings, the queen's name has been mentioned to specify the child's mother.

That child had neither hands, feet, ears, eyes nor nose save a mere mark of those limbs and extremities.

3. Now that Queen Miyá used to attend secretly on the child Miyáputta with food and drink in a secret underground cell.[1]

4. In that city of Miyaggáma, there lived a man born blind. Being led forward with a stick by a person having eyes, he whose hair was dishevelled[2] used to earn his livelihood by crying pitiably[3] from door to door in Miyaggáma while huge swarms of flies[4] followed him on his way.

5. At that time and at that period the blessed Samaṉa Mahávíra arrived there. The congregation went out *to hear him*. Then that person born blind, hearing that great noise of the people thus said to the man having eyes, "Why! O beloved of the gods[5]! Is there to-day a festival of Indra or a festival of Mahendra in the city of Miyaggáma that I hear such a great noise of the people?"

Then that man having eyes thus said to the man

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1. Skt. भूमिगृहक, Pkt. भूमिघरअ, Panj. Bhórá.

2. फुट्टहडाहडसीसे perhaps means "having many sores and boils on the skull."

3. General reading कालुणवडियाए "living on kindness or charity of others." Such beggars are common even now-a-days.

4. चडगर, Skt. चटकर explained as 'large, huge' in the commentary perhaps means 'a kind of fly.'

5. देवाणुप्पिय corresponds to the well-known phrase देवानां पिय of Asoka's edicts, and देवानां प्रिय of Sanskrit. Originally it was a polite form of address, but later on it came to be used in Sanskrit in a bad sense, *vis.* 'a goat' 'a fool.'

born blind, "Verily, O beloved of the gods! the blessed Samaṇa Mahávíra has arrived here. People are going to greet and bow down to him."

6. Then that person born blind said to the man having eyes, "Let us go, O beloved of the gods. We, too, shall greet and bow down to the blessed Samaṇa Mahávíra and wait upon him.

7. Then that person born blind, being led forward with a stick by the man having eyes, came to where the blessed Samaṇa Mahávíra was. Coming there he walked round him thrice from right to right,[1] greeted and bowed before him (down to) stood waiting upon him.

8. Then the blessed Samaṇa Mahávíra preached his religion to that great congregation. The congregation went back in the direction from which it had appeared.

9. Then the blessed Samaṇa Mahávíra's eldest disciple named Indabhúi,[2] the monk, seeing that person born blind, greeted and bowed before the blessed Samaṇa Mahávíra and said, "Sir, Is there any person born blind or practically blind[3] from birth?"

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1. The circumambulation of reverence. The saluting person walks thrice round the saluted, starting from the latter's right, and keeping his own right turned towards him. Barnett.
See Hoernle's note 17 in his translation of Uvásaga.

2. Skt. इन्द्रभूति गौतम, Mahávíra's first Gaṇadhara popularly believed to be a Brahman, really belonged to a Kshatriya gotra as is expressly stated by Abhayadeva in his commentary on the Ṭháṇá*m*ga, VII § कुल.

3. रूव at the end of a compound often means 'almost', 'nearly.'

"Yes, there is."

"Where is, Sir, that person born blind or practically blind from birth?"

"Truly, Goyama,[1] in this very city of Miyaggáma, there is the child named Miyáputta, son of the Khattiya Vijaya by his Queen Miyá, who was born blind (down to) she attends upon him.[2]

10. Then the blessed Goyama, greeting and bowing before the blessed Samaṇa Mahávíra said, "Having been permitted by you, Sir, I wish to see the child Miyáputta."

"As you please, O beloved of the gods."

11. Then the blessed Goyama came towards Queen Miyá's house. Coming there, he thus said to her, "I have come straight[3] to see your son, O beloved of the gods."

12. Then the Queen Miyá decorated cap-a-pie (lit. with all ornaments) her four sons, the younger brothers of Miyáputta, placed them at the blessed Goyama's feet and said, "Here are my sons, Sir. Look at them."

13. Then that blessed Goyama said to Queen

1. Indrabhúti had been invoking gods to a sacrifice when he saw a number of gods passing through the sky. He thought they had come to grace the sacrifice while in reality they were going to celebrate Mahávíra's Arhatship which he had just attained. The gods not stopping at his sacrifice, he went to see where they had alighted. There he met Mahávíra and, after a short discussion with him, was converted to Jainism.

2. For the rest see §§2 and 3.

3. हव्वं is explained by Abhayadeva as शीघ्रम् 'quickly. Its derivation is uncertain. Dr. Hoernle suggests हव्यं, भव्यं. Perhaps *Panj. Jhab* 'at once' is connected with it.

Miyá, "O beloved of the gods, I have not come straight to see these sons of yours, but him, your eldest son, the child Miyáputta born blind, practically blind upon whom you attend secretly with food and drink in a secret underground cell. Him I have come straight to see."

14. Then the Queen Miyá thus said to the blessed Goyama, "Who is such a wise sage, Sir, that could tell you straight what I had kept so secret?"

Then the blessed Goyama thus said to Queen Miyá, "Such is indeed, O beloved of the gods, my religious preceptor, the blessed Samaṉa Mahávíra, all-knowing and all-seeing. From him I learnt this fact."

15. Now while Queen Miyá was conversing with blessed Goyama about this matter, it was the very time for the child Miyáputta's breakfast (lit. food and drink).

16. Then the Queen Miyá spoke thus to the blessed Goyama, "Do you wait here, Sir, till I show you the child Miyáputta." So saying, she went to the larder (lit. where the room for food and drink was). There she changed her clothes, took a wooden cart, filled it with plenty of food,[1] drink,[1] delicacies,[1] and relishes,[1] and, coming to where the blessed Goyama was, said, "Come along, Sir. Follow me so that I may show you the child Miyáputta."

17. Then the blessed Goyama went along after the Queen Miyá.

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1. असण 'food' such as rice and curry; पाण 'drink' such as milk, water-gruel (*chási* or *cháchi*) etc.; खाइम 'delicacies' such as cocoanut and other fruits; साइम 'relishes' such as betel, ginger, cardamoms, etc.,

Then the Queen Miyá, drawing the wooden cart to the underground cell, and covering her mouth with a four-folded[1] piece of cloth said to the blessed Goyama, "Sir, you may also cover your mouth with the mouth-cloth.[2] Being thus requested by Queen Miyá, the blessed Goyama covered his mouth with the mouth-cloth.

18. Then the Queen Miyá with her face turned away, opened the door of the underground cell from which came a *bad* smell as if *from* a dead snake. Rather it was even more disagreeable than that.

19. Then that child Miyáputta attracted by the fragrance of that plenty of food and drink became greedy and covetous for that. He ate that food and drink with relish. Eating it, he at once spoiled it.[3] After that he changed it into pus and blood but he ate up even that pus and blood.

20. Then seeing the child Miyáputta the following thought occurred to the blessed Goyama, "Alas! This child is experiencing the evil result of his formerly done wicked deeds. I have not seen hells or the denizens thereof, but evidently this person is experiencing agony like that of hell." So saying he took leave of the Queen

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1. चउप्पुड 'Having four folds', *i e.* doubled and redoubled.

2. मुहपोत्तिया Skt. मुखपोत्रिका 'a piece of cloth for the mouth,' The Pujerá monks keep it in their hand, and hold it before the mouth when speaking, but the Dhúṇḍiá monks keep it always suspended before their mouth by means of a thread passing round the ears. The Pujerás quote this passage to Dhúṇḍiás in support of their own custom.

3. The commentary does not explain how the food was decayed and was changed into pus and blood.

Miyá, and coming out of her house, came to where the blessed Samaṉa Mahávíra was and said, "Being permitted by you, Sir, I went towards Queen Miyá's house (*down to*) he eats that pus and blood.[1] What was that person, Sir, in his previous birth? What was his name? To which family did he belong? What did he give *in alms*? What did he eat? What did he do that he lives so *miserably*? "Thus, indeed, Goyama, in the Bháraha[2] country of this very continent of Jambu there was a city named Sayaduvára. (*Its* description.) In the city of Sayaduvára there was the king named Dhaṉavai. (His description.) Neither very close to it, nor very far from it, to the south-east direction of the city Sayaduvára, there was a town[3] called Vijayavaddhamáṉa. The extent of the district Vijayavaddhamáṉa consisted of five hundred villages.

22. In the town Vijayavaddhamáṉa, there was the district-officer,[4] named Ekkái who was wicked (down to) taking delight in cruelty. That Ekkái, the district-officer lived enjoying the lordship over five hundred villages of the district-town Vijayavaddhamáṉa.

23. Now that Ekkái, the district-officer, used to suppress and empoverish the five hundred villages of the district Vijayavaddhamáṉa by means of various taxes, cesses, bribes,[5] and illegal presents.

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1. As in §§ 11-19.
2. Bhárata Varsha of Jambudvípa.
3. Capital town of the district of the same name.
4. रट्ठकूड-Skt. राष्ट्र 'territory' + कूट 'top,' 'head,' *Cf.* the word राठौड़——Raṭhauṛ 'a Rájpút tribe.'
5. विद्धि Skt. वृद्धि has another Pkt., form वुड्ढि from which comes Panj. Báḍḍhí 'bribe.'

24. Now that district-officer, Ekkái, said, "I hear not" when hearing, and "I hear" when not hearing with reference to the cases and trials of many kings, chiefs,[1] nobles, merchants and many other village-folk of the district Vijayavaddhamáṇa. Similarly when seeing, speaking, taking or knowing he said "I did not see" and *vice versa*. Thus that Ekkái, the district-officer, lived committing[2] many an evil deed.

25. Then, once upon a time, there appeared simultaneously in the district-officer Ekkái's body sixteen diseases and sicknesses, to wit: asthama, cough, fever, inflammatory fever, belly-ache, fistula on the anus, piles, indigestion, disease of the eyes, headache, satiety, sore-eyes, ear disease, itching, dropsy and leprosy.

26. Then that Ekkái, the district-officer, being inflicted by sixteen diseases and sicknesses summoned his domestic servants and said, "Go ye, beloved of the gods, crying with a loud voice at the cross-ways, crossings[3] and highroads of the town, Vijayavaddhamáṇa, speak out, 'Truly' O beloved of the gods, sixteen diseases and sicknesses, *viz.* asthama down to leprosy, have appeared in the district-officer Ekkái's body. If any physician or a physican's son,[4] a wise

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1. राय+ईसर=राईसर.

2. समज्जिण 'to earn,' 'to collect'

3. चउक्क (Hind. cauk), and चच्चर are crossings where four roads meet, तिय where three roads meet, सिंघाडग where many roads meet.

4. Novice or an apprentice.

man or a[1] wise man's son wishes to cure even a single disease or sickness of the sixteen diseases and sicknesses of the district-officer Ekkái, he will get plenty of riches from Ekkái, the district-officer.' Thus proclaim a second and a third time also." The domestic servants acted accordingly.

Then, hearing the above proclamation in the town Vijayavaddhamáṉa many physicians and physicians' sons came out of their houses with surgical boxes[2] in their hands and came to where Ekkái the district-officer was. Coming there, they examined the district-officer Ekkái's body and enquired into causes of those diseases. Then they desired to cure even a single disease or sickness out of the sixteen diseases and sicknesses of Ekkái, the district officer, by means of various unguents and rubbing powders, by administering oils, by causing vomiting, by purging, by sprinkling, by washing, by administering oily enemata, by applying injections, by administering dry enemata, by piercing the veins by cutting[3] and abrading[3] *skin*, by administering bark, roots, leaves, flowers, fruits and seeds *of plants*, by administering *Siliyá*,[4] pills, medicines and remedies. But they could not cure *any disease*.

28. Now when those physicians could not cure even a single disease or sickness out of the sixteen

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1. *Cf.* Panj. Jáṉkár, seáṉá 'a physician.'
2. सत्थकोस = box containing surgical instruments.
3. *Cf.* Panj. Tacch and Pacch in the same sense.
4. Comm. शिलिकाः-किराततिक्तप्रभृतयः 'kinds of plants'.

diseases and sicknesses, they returned wearied, fatigued and exhausted in the direction from which they had appeared.

29. Then that Ekkái, the district-officer, being overpowered by the sixteen diseases and sicknesses indulged in his royalty and kingdom. Longing and praying for kingship he attained to the full age of two hundred and fifty years[1], agonised by the intolerable force of his agonies, and dying at the time[2] of death was born as Neraiya on this Rayaṇappabhá earth among the Neraiya the highest period of whose *punishment* is a Ságarovama[3].

30. Afterwards returning from thence, he alighted as son into Queen Miyá's womb in this very city of Miyaggáma.

Then in Queen Miyá's body arose a pain, fiery (down to) burning. Since the time when the child Miyáputta got into Queen Miyá's womb as embryo, Queen Miyá became undesirable, unpleasing and unwelcome to Vijaya, the Khattiya.

31. Then once upon a time, in the first part of the latter half of the night[4], there occurred to Queen

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1. Lit. two and a half centuries (वाससय 'a century.)

2. Vide Hoernle's note 161 in his tr. of Uvás.

3. The *paliovama*, Skt. *palyopama*, is a period measured by the time in which a vast well, one hundred Yojanas every way, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices could be emptied at the rate of one hair in a century. This repeated ten *koṭis* of *koṭis* of times (*i.e.* 1,000,000,000,000,000) is a Ságarovama. Stevenson, however, reverses this explanation. Hoernle n. 111-

4. *i.e.* at mid-night hour.

Miyá the following thought while she was brooding over her household affairs, "Truly, I was formerly desirable, trustworthy and favourite of Vijaya, the Khattiya, but since this embryo entered into my womb, I have become undesirable and unpleasing to Vijaya, the Khattiya. Vijaya, the Khattiya, does not like to utter my name or gotra even, what to speak of seeing or enjoying me. It is better for me, therefore, to destroy[1] this embryo by various remedies that destroy, drop, melt or kill an embryo. She resolved thus, and eating and drinking various sharp, bitter and pungent remedies that destroy an embryo, she desired to destroy that embryo; but that embryo neither perishes nor miscarries. Now when Queen Miyá could not destroy or miscarry that embryo, she, wearied, exhausted, and unwilling bore that embryo with great pain.

32. Then at the expiry of full nine months, Queen Miyá gave birth to a child who was blind from birth (down to) *had* mere signs *of limbs*[2]. Then the Queen Miyá, finding that child deformed and blind was frightened. She summoned her nurse and said, "Go, you beloved of the gods. Leave this child in some lonely and dirty place[3]."

33. Then that nurse, saying "Very well" promised to do it. But she came where Vijaya, the Khattiya was and said, "Truly, my Lord, Queen Miyá *has brought forth a child* after nine months (down to) mere sign *of limbs* (down to) she was

1. Supply 'to drop, to melt or to kill.'
2. As precedingly.
3. *Cf.* Panj Rúṛí.

frghtened and summoned me and said "Go you and leave it *on some lonely and dirty place.*" So tell me, my Lord, whether I may leave that child in a lonely place or not."

34. Then that Vijaya, the Khattiya, hearing this news from the nurse was similarly frightened, and coming to where Queen Miyá was said to her, "This is your first offspring, O beloved of the gods. If you leave it in a lonely and dirty place, your *future* offspring will not survive[1]. You should, therefore attend secretly on this child in a secret and underground cell with food and drink. In this way your offspring will survive."

35. Then Queen Miyá politely promised Vijaya, the Khaṭṭiya to do so and she began to look after that child secretly with food and drink in a secret underground cell. Thus indeed, Goyama the child Miyáputta is experiencing the evil result of his previously done, old and wicked deeds.

36. 'Sir, where will the child Miyáputta go, being released from here and dying at the time of death? Where will he be born?'

'Goyama, the child Miyáputta will attain to his maximum age of twenty-six years, and dying at the time of death, shall be born as a lion in the family of lions at the foot of the mountain Veyaḍḍha in the country of Bháraha of this very Jambú continent As a lion he shall be wicked (down to) bold, and shall commit much evil. Dying at the time of death

1. Lit 'will not be permanent,' थिरा=Skt. स्थिरा.

he shall be born on this very Rayaṉappabhá[1] earth among the Neraiya[2] the maximum period of whose *punishment* is a Ságarovama. Returning from thence, he shall be born among serpents. Now there are twelve and a half[3] lacs of species, families, classes, orders and so forth of the aquatic five-sensed lower animals, *viz.*, fish, tortorise, shark, crocodile, porpoise etc. In each of these kinds of life, he shall be repeatedly born many lacs of times. Returning from thence, he shall be born many lacs of times among quadrupeds, reptiles, birds, four-sensed animals, three-sensed animals, two-sensed animals, vegetables, bitter trees, plants with bitter juice, air-lives, fire-lives, water-lives and earth-lives[4].

37. Returning from there, he shall be born as a bull at Supaiṭṭhapurá. Once upon a time after just passing his calfhood, while digging up the loose earth of the ṛiver Gangá in the beginning of the rains, he shall die crushed by the falling bank *of the river*, and shall be reborn as a son in the family of bankers in that very city of Supaiṭṭhapura. There after passing his boyhood and entering into youth, he shall listen and attend to the doctrine in the presence of the right sort of monks, and leaving the wordly life shall enter into the monastic one. After following the life of a monk for many years, and

1. The Earth on which we live.
2. A denizen of hell.
3. अद्धुतेरस, Skt. अर्धत्रयोदश.
4. Lives which have air, fire, water and earth for their bodies.

after having made confession of sins and promise of amendments[1], he shall be reborn as a god in the Sohammá heaven. Afterwards, descending from there, he shall attain perfection in the great Videha[2] country.

38. Thus, indeed, Jambú, the blessed Samaṉa Mahávíra (down to) who has attained *perfection* has preached the matter of the first lecture of evil results. So I say[3].

(*End of first chapter of the first volume of the Vivága Sutta.*)

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1. A Legendary land outside India.

2. Aloya corresponds to Pali aroca 'to make known, inform, acknowledge, etc.' In the special sense as here, it means 'to make confession of sins.' Paḍikkama, lit. 'to step back, withdraw from' denotes 'to makes promise of amendment.'

3. The words 'tti bemi' serve to mark the end of every chapter in all canonical books.

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2. Prince Meha.

1. In those days, at that time, there was a city named Campá[1]. (*Its* description) Outside this city of Campá, and in the north-eastern direction, there was a sanctuary named Puṉṉabhadda. (*Its* description). In the city of Campá, there was the king, named Koṉiya[2]. (*His* description).

2. In those days, at that time, the reverend Elder Suhamma, a disciple of the blessed Samaṉa Mahávíra's, surrounded by five hundred monks, travelling on and on, passing from village to village, and journeying in pleasantness, arrived at the sanctuary Puṉṉabhadda in the city of Campá, and taking a proper abode[3], stayed there purifying himself with restraint and penance. (The congregation went out of the city Campá. Religion was preached. The congregation went in the direction from which it had come).

3. In those days, at that time, the reverend Suhamma's senior disciple, the reverend Jambú, the monk, belonging to the Kásava family, seated some little way from the reverend Elder Suhamma, with his knees raised and his head bent down, lodged in a store-chamber of meditation, was purifying himself with restraint and penance.

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1. *Campá* now represented by the village of *Campápur*, on the Ganges, near Bhágalpur, was the capital of the country of Anga.

2. Ajátaśatru of the Puráṉas.

3. Oggaha = Skt. avagraha means a friar's taking permission from the owner of a house to stay there.

4. Then the reverend Jambú, the monk, moved to faith and moved to doubt went toward the reverend Elder Suhamma. He thrice walked round him from right to right, greeted and saluted him, and with clasped hands courteously waited before the reverend Elder Suhamma, neither very near, nor very far, wishful to hear him and bowing, and thus he spoke, "If, sir, the Ascetic, the Lord Mahávíra has preached this as the purport of the fifth Anga, the Viváhapaṉṉatti[1], what, sir, has been preached as the purport of the sixth Anga, the Náyádhammakaháo[2]?

"O Jambú," addressed the reverend Elder Suhamma to the reverend Jambú, the monk, "The Ascetic, the Lord Mahávíra has preached two volumes of the sixth Anga, *viz.* the Náyáṉi and the Dhammakaháo."

5. If, sir, the Ascetic, the Lord Mahávíra has preached two volumes of the sixth Anga, how many chapters has he preached in the first volume?

Truly Jambú! the Ascetic, the Lord Mahávíra has preached nineteen chapters in *the volume called* Náyáṉi, *viz.*, (1) Parable of the raised *foot*[3], (2) *the parable of* Union, (3) *of peacock's* eggs, (4) *of* tortoise, (5) *of* Selaga, *the royal ascetic*, (6) *of* the gourd, (7) *of* Rohiṉí, *a banker's daughter-in-law*, (8) *of* Malli, *the 19th Jina* (9) *of* Máyandí, *a merchant*, (10) *of* the

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1. Popularly known as Bhagavatí Sútra.
2. *Náya*, Skt. *Jnáta* 'a parable, incident.' *Dhammakahá*, Skt. *Dharmakathá* 'a moral tale'
3. See § 61 of this extract.

moon, (11) *of* dávaddava, *a tree growing on the sea-shore*, (12) *of* water, (13) *of* the frog, (14) *of* Teyali, *the minister*, (15) *of* Nandi fruit, (16) *of* Amarakanká, *a town*, (17) *of* Áinna, *a kind of sea animal* (*horse*), (18) *of* Susumá, a banker's daughter, and (19) *of* Puṇḍaríka *the prince*, the nineteenth parable.

6. If, sir, the Ascetic, the Lord Mahávíra has preached nineteen chapters of the volume Náyáṇi, what has he preached as the purport of the first chapter?

Truly, O Jambú, in those days at that time, in this very continent of Jambú, in the country of Bháraha, in its southern half, there was a city, named Ráyagiha. (*Its* description), the Sanctuary Guṇasilaya (*its* description). In this city of Ráyagiha, there was a king named Seṇiya[1] (*his* description). That king Seṇiya had a queen named Nandá (*her* description). That king Seṇiya had by his queen Nandá, a son, named Abhaya the prince who was perfect *in limbs* (down to) lovely, who had won King Seṇiya's confidence in all matters and who himself used to look after his (*Seṇiya's*) royalty, kingdom, treasury, store-room, army, conveyances capital and harem.

7. That king Seṇiya had *another* queen, named Dháriṇí. Once upon a time, in the first part of the latter half of the night, as she was tossing about on her couch, midway between sleeping and waking, the queen Dháriṇí awoke after beholding in dream to enter her mouth a huge elephant seven hands high, bright as

1 Bimbasára or Bimbisára cf the Puráṇas.

the silver mountain playing and yawning gracefully in the sky. Becoming glad and joyful, she took cognisance of that dream, and rose up from the couch, and went to king Seṇiya, neither hastily, nor quickly but with a gait like that of a royal ha*m*sa. Coming there, she awakened king Seṇiya with agreeable, lovely and pleasant words and being permitted by him she sat down on an auspicious throne decorated with diverse gems and jewels. Becoming restful and composed, and bringing her joined hands to her forehead she said, "Truly, O beloved of the gods, just now, on a couch of this sort, as I was half-asleep and half-awake,[1] I woke up after beholding in dream an elephant entering into my mouth. Now, O beloved of the gods, what kind of happy issue will there be of this dream?"

8. Then king Seṇiya, listening and hearing this matter from Queen Dhāriṇí, became glad and joyful, took cognisance of the dream, entered into enquiry *upon it*, and by his own native faculty of intelligence, arising from perception, he grasped the purport of the dream. Then, congratulating Queen Dháirṇí, he said, "Noble is the dream you have seen, O beloved of the gods, happy is the dream you have seen, O beloved of the gods. We shall gain our object, O beloved of the gods. We shall have a son, O beloved of the gods. We shall get happiness, O beloved of the gods. Truly, after the lapse of nine complete months and seven and a half days[2], you will beget a boy, a

1. Ohíramáṇí.
2. Lit, days and nights.

banner to our family, an ornament to our family. This boy, after passing his childhood, will be a hero, a warrior, a king possessing a kingdom. You have seen, O Queen, a dream that will bring health, delight, long life and good auspices."

9. Then Queen Dhárini, being thus addressed by King Seniya became glad and joyful, and sat on her couch and said, "Let not this my excellent and important dream be counteracted by other ill dreams." So with sublime and religious tales relating to divine an holy persons, she kept awake in vigil to her dream.

10. Then, early in the morning, King Seniya sent for interpreters of dreams, well-versed in the various works on dreams, and enquired from them about the issue of the dream beheld by Queen Dhárini. Being asked thus, the interpreters of dreams, reciting *passages from* dream-books spoke as follows: "Truly, our Lord, in our dream-books, there have been explained forty-two dreams and thirty great dreams, seventy-two dreams, in all. Of these, our Lord, mothers of Arhats or mothers of emperors into whose womb an Arhat or an Emperor is coming down, see the following fourteen of the thirty great dreams and wake up—to wit, an elephant, a bull, a lion, a besprinkling (of Fortune), a garland, a moon, a sun, a banner, a jar, a lotus pool, a sea, a celestial palace, a heap of jewels and a fire. Mothers of a chieftain, into whose womb a chieftain is coming down, see one of these fourteen great dreams and wake up. Thus noble is the dream, O Lord, that Queen Dhárini, has

seen. Truly, O Lord, after the passing of nine full months, the Queen shall give birth to a boy. This boy, his childhood spent, will be a lord of an empire, a king or he will be a monk with soul purified."

12. Now when two months had gone, and it was the third month of that child in her womb, Queen Dhárini was filled with a longing[1] for untimely clouds after this fashion. "Happy are those mothers, fortunate are those mothers, the fruit of human birth and life has been reaped by those mothers who fulfil their desire mounted on the best elephant, and riding in all directions while clouds are spreading *in the sky*. I, too, therefore should fulfil my desire (down to) while clouds are spreading *in the sky*."

13. Then Queen Dhárini, with her desire unfulfilled and unaccomplished became withered, wizened, fleshless and weak.

14. Then Queen Dhárini's personal attendants and slaves and servants of the harem came to King Seniya and said, "Truly, O Lord, Queen Dhárini, to-day, withered, wizened and enwrapped in melancholy thoughts is brooding over something."

15. Then King Seniya came where Queen Dhárini was, and said to her, "What are you brooding over, O beloved of the gods, thus enwrapped in melancholy thoughts?"

Then Queen Dhárini replied, "Truly, my Lord, this kind of desire in untimely clouds has come upon me"

1. Dohada Skt. Dohala-the longing of a pregnant woman.

16. Then King Seṉiya said to Queen Dháriṉí, " Do not foster such melancholy thoughts, O beloved of the gods. I shall so act that this very longing, strange[1] as it is shall be crowned with satisfaction.

17. Then King Seṉiya summoned the prince, named Abhaya and said, "Truly, my son, a longing for untimely clouds has come upon your step-mother, Queen Dhárini. Not finding any means of fulfilling her longing, I am thinking over it, with all my hopes crushed."

18. Then that prince Abhaya said to King Seṉiya, "Do not brood over it in this way, my father. I shall so act that the strange desire[2] of my step-mother, Queen Dháriṉí will see its fruit."

19. Then the following thought occurred to prince Abhaya, " The fulfilment of my step-mother, Queen Dháriṉí's desire cannot be brought about by any human means, but only by divine ones. Now there is a god, resident of the Suhamma Kappa, who is my former companion, and who enjoys great wealth and happiness. It is meet for me, therefore, to live alone and unaccompanied seated on a grass-seat in my Posaha-room[3], taking on me the vow of Posaha and

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1. Literally, untimely.

2. अकालदोहले=अकालमेहेसु दोहले 'Longing for untimely clouds' and hence strange.

3. Posaha-sálá where Posaha is observed. Posaha is the sacred day of the Jains and is distinguished by the four abstinences (upavása) from food (áhára), bodily attentions (*sárira satkára*), sexual intercourse (abrahma) and daily work (vyápára).

chastity and a fast for three days[1], *always* bearing in mind the god, my former companion. Then the god, my former companion, will fulfil my step-mother, Queen Dháriṉí's desire for untimely clouds.

Resolving thus he cleaned the Posaha-room and its closet[2], sat on a grass-seat, and taking upon him the vow of three days' fast, abode there bearing in mind the god, his former companion.

20. Then the god, Abhaya's former companion, appeared before him. Being requested by Prince Abhaya, he brought about untimely clouds.

21. Then Queen Dháriṉí duly satisfied her longing for untimely clouds, and, after nine complete months, brought forth a boy named Meha[3].

Then the parents of Prince Meha performed in due order and with great eclat the rites of name-giving, feasting, walking and shaving the head.

22. Then when Prince Meha was in his eighth year, his parents brought him to a teacher of the arts on an auspicious tithi, Karaṉa and hour[4]. The teacher of the arts trained Prince Meha and taught him the seventy-two arts of which writing is the first,

1. *i.e.* the vow of taking eighth meal. The Jains, like other Hindus, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every four days, or fasting for three days and a half at a time. The meal is taken on the evening of the fourth day.

2. Lit. place for voiding faces and urine. Uccára = Páli ukkára.

3. So called after the *Dohala* of untimely clouds (*Megha*).

4. The tithi is a lunar day, *i.e.*, the period in which the moon recedes from the sun by twelve degrees. The *Karaṉa* is a half *tithi*, the *muhúrtta*, or 'hour,' forty-eight minutes.

arithmetic the most important and birds' cries the last, in their text, purport and practice[1]; to wit, (1) writing, (2) arithmetic, (3) impersonation, (4) dancing, (5) singing, (6) insrumental music, (7) vocal music, (8) music of drums, (9) music of cymbals, (10) gambling, (11) speaking in public, (12) dicing, (13) play of the eight-square board, (14) city-police, (15) mixing of water with clay, (16) rules of food, (17) rules of drink, (18) rules of dress, (19) rules of anointing, (20) rules of bed, (21) *composition* of Áryá verses, (22) of riddles, (23) of Mágadhí, (24) of Gáthá, (25) ballad-making, (26) *s*loka-making, (27) (28) use of unwrought and wrought gold, (29) use of powders; (30) rules of ornaments, (31) attiring of damsels; (32) points of women, (33) of men, (34) of horses, (35) of elephants, (36) of kine, (37) of cocks, (38) of umbrellas, (39) of staves, (40) of swords, (41) of gems and (42) of the kágaṉi jewel; (43) lore of building, (44) measurement of camps, (45) of cities, (46) column, (47) counter-column, (48) flying column, (49) flying counter-column, (50) wheel column, (51) kite-column, (52) cart-column; (53) fighting, (54) heavy fighting, (55) supreme fighting, (56) bone-fighting, (57) fist-fighting, (58) arm-fightiug, (59) branch-fighting, (60) arrow-shooting, (61) wielding the sword, (62) lóre of the bow (archery), (63) casting of unwrought gold, (64) of wrought gold,

1. They have not been explained in any commentary. For *rúva*, Skt. *rúpa* 'form,' three different interpretations have been offered, *viz.*, impersonation, painting and money-changing. The word is also found in Buddhist scripture Mahávagga 149 and in King Khâravela's inscription where the last interpretation fits better.

(65) play with threads, (66) with pebbles, (67) with lotus-stalks; (68) engraving leaves, (69) engraving bracelets, (70) giving life, (71) taking life; and (72) birds' cries.

Now when he had taught Prince Meha the above-mentioned arts, the teacher of arts brought him to his parents.

23 Now Prince Meha's parents *received* the teacher of arts with sweet words, and honoured him with abundant scents, garlands and ornaments. They bestowed on him a liberal gift of gladness of lifelong worth, and sent him away.

Now Prince Meha became learned in the seventy-two arts, with the slumbering nine organs[1] awakened, and skilful in the eighteen kinds of vernacular tongues.

24. Then during an auspicious tithi, Karaṇa, star and hour, Prince Meha's parents married him in one day to eight excellent princesses sprung (lit. brought) from equally royal families.

25. Now Prince Meha sat up in his noble palace, being extolled and *fondled* by means of plays of thirty-two performers, enacted with music of ringing drums by goodly damsels; and enjoying the delights and pleasures of human life.

26. In those days, at that time, the Ascetic, Lord Mahávíra, travelling on and on, passing from village to village and journeying in pleasantness came to the city of Ráyagiha and the sanctuary,

1. Namely, the eyes, ears, nostrils, tongue, skin and mind.

Guṇasilaya (down to) abode there *purifying himself with restraint and penance.*

27. Then Prince Meha, hearing and learning the news about the arrival of the Ascetic, Lord Mahávíra became glad and joyful, and summoning his domestic servants said, "Quickly, O beloved of the gods, bring here properly harnessed the four-belled horse-chariot."

28. Having mounted the four-belled horse-chariot, Prince Meha came where the Ascetic Lord Mahávíra was (down to) he stood waiting respectfully.

Then the Ascetic, Lord Mahávíra preached his wonderful doctrine before Prince Meha and a large audience.

29. Then Prince Meha, having listened and heard the doctrine from the Ascetic, the Lord Mahávíra, became glad and joyful; and came to his parents, and making obeisance at their feet said, "Truly, father and mother, I have heard from the Ascetic, the Lord Mahávíra his doctrine, and this doctrine is agreeable, acceptable and pleasing. I desire, therefore, having been permitted by you, father and mother; and having shaved my head in the presence of the Ascetic, Lord Mahávíra, to go from the household life and enter the monastic order."

30. Thereupon Queen Dháriṇí, having heard this undesirable, unlovely, unpleasing and harsh utterance; weeping and wailing spoke to Prince Meha, "Child, you are our only son, beloved, lovely and dear. Truly, child, we desire not to bear even

for a moment severance from you. Enjoy the human pleasures, child, as long as we live. Afterwards, when we shall have passed away, you can enter the Order, being ripe of age, and careless *about the family affairs*."

31. Thus bidden by his parents, Prince Meha replied, "Really it is as you tell me father and mother. But, truly, father and mother, human life is unsure, undetermined, inconstant, overwhelmed by hundreds of vices and troubles, unsteady as the lightning-flash, like to a bubble of water, like to a water-drop hanging from the top of a blade of grass, like to the flush of evening sky, like to the vision of a dream, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who is to go last? I desire, therefore, *father and mother*, (down to) to enter the Order.

32. Then the parents of Prince Meha, having failed to prevail upon him by many declarations and discourses in accord with sense-enjoyments, now spoke to him in discourses against sense-enjoyments arousing fear and horror of discipline, "Child this Niggantha doctrine is true, sublime, absolute, perfect, pure; it cuts out arrows[1], it is a path of success, a path of salvation, a path devoid of all pain. It is single in its view, as a snake; single of edge, like a razor, as barley-corn of iron to chew; tasteless as a mouthful of sand; like the great river Ganges if one would go against its current; hard to traverse

1. *i. e.*, it removes doubts and destroys sins,

as the ocean *to swim* by means of the arms, or like a sword-edge to walk upon. To Nigganțha friars, child, it is not allowed to eat or drink fare prepared specially *for them*, nor purchased fare, nor fare specially set aside, nor fare specially cooked, nor famine-food[1], nor rain-food, nor forest-food[2], nor food of sickness[3]; nor fare of roots, of bulbs, of fruits, of seeds, or of green vegetables. You, child, are wonted to comfort, and not to discomfort; you cannot duly bear cold, heat, hunger, thirst, the diverse distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs[4], the twenty-two vexations and sufferings as they arise. Therefore, child, enjoy *the human* pleasures and afterwards you can enter the Order.

33. Then Prince Meha, thus bidden by his parents said to them, "It is really so, as you tell me, father and mother. In sooth, father and mother, the Nigganțha doctrine is hard to observe for feeble and fearful persons that cling to this world, and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do, Therefore, I desire (down to) to enter the Order.

34. Then the parents of Prince Meha said to him, "Child, we wish to see you in royal state for but one day."

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1. *i. e.*, Food distributed in time of famine.
2. Food that one takes with one's self on a journey where more food is not available.
3. Food distributed at recovery from sickness.
4. गामकंटए.

Then Prince Meha yielded[1] to his parents and stood silent.

35. Then King Seṉiya summoned his domestic servants, and said, " Quickly, O beloved of the gods, arrange for Prince Meha a lavish royal anointment ceremony of great richness, worth and splendour. Then the domestic servants arranged the royal anointment ceremony as directed.

36. Then King Seṉiya surrounded by his Generals and Magistrates[2], and sprinkling Prince Meha with the waters from a hundred and eight golden pitchers by way of royal anointment-ceremony said, " Victory, victory, to you O blessed one! Victory, victory to you O happy one ! Happiness to you ? Conquer the unconquered, preserve the conquered, dwell amidst the conquered." In this way he uttered cries of victory.

Now Meha became King.

37. Then the parents of King Meha said, " Say, child, what shall we bestow on you?"

Then King Meha said to his parents, "I desire, father and mother, to have a brush and a bowl bought from the market of the three worlds,[3] and a barber hired."

38. Then King Seṉiya summoned his domestic servants and said, " Go, you beloved of the gods, take

1. अणुवत्तमाण.
2. Skt. दण्डनायक used in inscriptions in the sense of a commander-in-chief.
3. कुत्तियावण = Skt. कुत्रिक three worlds, आपण market. A sort of museum where everything could be had.

from the Treasury three hundred thousand pieces; with two hundred thousands buy and bring from the market of the three worlds a brush and a bowl, and with a hundred thousand hire a barber.

Then the domestic servants acted even so.

39. Then the barber came to King Seṉiya, and, joining the palms of his hands, said, "Tell me, beloved of the gods, what I am to do."

Then King Seṉiya said to the barber, "Go, beloved of the gods, wash your hands and feet in fragrant perfumed water, wrap your face in a white cloth of four folds, and cut off Prince Meha's hair fit for withdrawal from the world, save *for a space* of four fingers.

Then the barber cut the hair so.

40. Then the mother of Prince Meha received the ends of his hair in a precious swan-figured robe, washed them in fragrant perfumed water, sprinkled drops of fresh gośírsha-sandal over them, tied them up in a white cloth, laid them in a jewel-casket, and then pouring forth tears like showers of rain or broken pearl-strings, weeping and wailing, spoke thus, "Lo, this is our last sight of Prince Meha in merriments and festivals." So saying, she laid it down beneath a cushion.

41. Now Prince Meha's parents made ready a throne descending towards the north. Twice and thrice they bathed him with waters from white and yellow pitchers, rubbed his limbs with downy, soft towels dyed with fragrant saffron, anointed them

with fresh gosírsh-sandal, bound upon him a swan-figured robe that might be lifted by the breath from the nostrils[1], tied round him a hára and half-hára, a single ávali[2], a pearl ávali, a gold ávali, a jewel-ávali (down to) a godlike flower-chaplet.

42. Then they decked Prince Meha's body, like the Tree of Desire, with a four-fold knotted, wreathed, crowded, and twined garland.

43. Then King Seniya summoned his domestic servants and said, "Quickly, O beloved of the gods, bring here a litter, set with many hundred pillars and to be carried by a thousand men. The domestic servants brought the litter.

44. Then Prince Meha mounted the litter, and sat down upon the goodly throne *thereof* with his face toward the east.

45. Then Prince Meha's mother, having bathed and offered oblations, and having decked her body with ornaments of small and great value, mounted the litter, and sat down on a throne to his right side.

46. Then Prince Meha's father summoned his domestic servants and said, "Quickly, beloved of the gods, summon a thousand goodly young waiting-men who are peers, peers in complexion, and peers in age."

Then the goodly young waiting-men, being summoned, said to King Seniya, "Show us, beloved of the gods, what we are to do."

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1. It was so fine that a mere breath would blow it.
2. String.

Then King Seṉiya said to the goodly young waiting-men, "Go, beloved of the gods, carry Prince Meha's litter to be lifted by a thousand men. They carried the litter.

47. Then when Prince Meha rode upon the litter, there went before him firstly, in due order, these eight symbols of fortune—to wit, a svastika[1], a srívatsa[1], a nandyávarta[1], a vardhamánaka[1], a state seat, a pitcher, a fish, and a mirror.

Then many that had desire of wealth, praising him without ceasing with agreeable and pleasant words, said "Victory, victory to you. O blessed one! Victory, victory to you, O happy one."

48. Then Prince Meha's parents, leading forward Prince Meha, came to where the Ascetic, Lord Mahávíra was, thrice walked round him from right to right, greeted and bowed to him, and said, "This, O beloved of the gods, is our only son, beloved, lovely, and dear. Just as the blue lotus, the day-lotus, or the night-lotus, born in the mud, grown amidst waters, is stained not with defilement of mud, or with defilement of water, so Prince Meha born in pleasures, grown amidst enjoyments, is stained not with defilement of pleasures, or with defilement of enjoyments. Beloved of the gods, he is stricken with terror of life's wanderings; fearful of age, birth and death; and is fain in your presence to shave his head and to enter into the Monastic Order from the domestic one. So we bestow on you, beloved of the gods,

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1. Kinds of geometrical figures considered auspicious.

the gift of a disciple ; accept the gift of a disciple, O beloved of the gods."

49. Thus addressed by Prince Meha's parents, the Ascetic, the Lord Mahávíra, duly gave assent to this matter.

50. Thereupon Prince Meha retired from before the Ascetic, the Lord Mahávíra, to the north-eastern direction, and with his own hands doffed his ornaments, garlands and finery.

51. Then Prince Meha's mother received those ornaments, garlands and finery in a swan-figured robe, and pouring forth tears, and weeping, she said, " You must strive, child ; you must labour, child ; in this matter there must be no sloth ; may this path likewise be ours." So Prince Meha's parents, having greeted and bowed before the Ascetic, the Lord Mahávíra went back in the direction from which they had come.

52. Then Prince Meha with his own hands plucked out his hair in five handsful, and went towards the Ascetic, the Lord Mahávíra, and said, "The world is aflicker, Sir, with age and death. Just as a householder, when his house is on fire, takes thence some treasure of small mass and great value that is therein, and goes aside with it, thinking that this which he has taken out will be in far or near life to his weal and pleasure ; so is this my soul[1], the only treasure that is beloved, lovely and dear. This when saved, will cut short my life-wanderings. Therefore

1. The other reading for आया is आयार which will mean 'Right conduct, righteousness.'

I desire to be taken into the Order by yourself, beloved of the gods, to be trained by yourself, and to be taught by yourself the law treating of *right* conduct, seeking of food[1], discipline, fruits of discipline, observance, practice, pilgrimage [2] and measure[3].

53. Then the Ascetic, the Lord Mahávíra, himself took into the Order, (down to) himself preached to him the law, saying, " Thus you should walk, beloved of the gods ; thus you should go, thus stand, thus sit, thus lie, thus feed yourself, thus speak. Now Prince Meha, hearing from the Ascetic, the Lord Mahávíra, this pious instruction, duly undertook it, walking, standing (down to) speaking according to his bidding.

54. Now on the very first day when Prince Meha entered the monastic life from the domestic one, at the allotment of sleeping-mats to the Niggantha Ascetics according to their seniority of penance, to Prince Meha was allotted a sleeping-mat in the vicinity of the door.

55. Then in the first and latter parts of the night, the Niggantha Ascetics going out or coming in for lessons, enquiries, revision, or reflection over religious questions, or to answer nature's calls [4] stumble, some against Prince Meha's hands, others against his feet, head, belly or body. Thus during

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1. गोयर=Skt. गोचर 'the begging of food' गोचरी.
2. जाया=Skt. यात्रा 'Pilgrimage' *i. e.* 'fulfilment of the vows.'
3. माया=Skt. मात्रा 'Quantity *i. e.* limitation of food.'
4. उच्चार='going to stools,' पासवण 'making water.'

that long night, Prince Meha could not shut his eye even for a moment.

56. Then the following thought occurred to Prince Meha, "Truly, I am Prince Meha, son of King Seṉiya by his Queen Dháriṉí. As long as I lived a householder's life, the Nigganṭha Ascetics used to recognise and honour me; but since the time I entered the monastic Order, the Nigganṭha Ascetics do not recognise or honour me. In addition to that, the Nigganṭha Ascetics, at night in the first and latter part of it (down to) stumble against me, and I could not shut my eye even for a moment. It is meet for me, therefore, to-morrow, when the night breaks into day, taking permission of the Ascetic, the Lord Mahávíra, to lead again a householder's life. With this resolution he passed that night—a copy of hell—with his heart full of sorrow, pain, and agony. The next morning when the night broke into day, he came to the Ascetic, the Lord Mahávíra (down to) stood waiting on him.

57. Then the Ascetic, the Lord Mahávíra addressed Prince Meha as 'Meha' and said, "Surely in the first and latter parts of the night, *being kicked by* the Nigganṭha Ascetics, *who went out or came in* for lessons or enquiries (down to) you resolved to lead again a householder's life. Is it really a fact?"

"Yes, sir, it is a fact."

"Truly, Meha, you were in your third birth from this the king of elephants near the foot of the Veyaḍḍha mountain. There, once upon a time, in the time of the hot weather, in the month of Jyeshṭha.

when the forest-borders were ablaze with the flames of forest-conflagration, and the quarters were filled with smoke thereof, you accompanied by many elephants, were running from one direction to the other, moving like a whirlwind, frightened and terrified.

58. On seeing that forest-conflagration, to you, Meha, occurred the following thought, "I believe I have previously seen somewhere this kind of fire-accident. Then Meha, your lesyás[1] being pure, your motives being good, and the *karman* that obstructs it being partly nascent and partly ceasing, you gained the memory of your former births. Then you rightly perceived this fact, Meha, *viz.* " I really observed such a fire-accident in my last birth."

59. Then to you, Meha, occurred the following thought, " It is better for me, now, to form near the foot of the Vi*m*jha[2] mountain on the right bank of the great river Gangá a big enclosure with my herd for protection against forest-conflagrations. Resolving thus, you formed a big enclosure. Where there was grass, leaf, wood, thorn, creeper, stump or tree, you shook them all thrice, uprooted them with your foot and holding with your trunk, threw them aside.

Then you, Meha, lived at some little distance from that enclosure, enjoying lordship over elephants.

60. Then once upon a time, in the time of the

1. A kind of grease excreted by the soul which fastens *karman* to it.

2. Skt. Vindhya.

hot weather, in the month of Jyeshṭha when the forest-skirts were ablaze with the flames of the forest-conflagration produced by a dreadful fire that was caused by the friction of trees, and kindled by the contact of wind, dry grass and leaves, there came towards your enclosure many other lions, tigers, panthers, bears, leopards, jackals and hares, and being stricken with terror of fire, lived together like animals living in the same hole. You also, Meha, lived in that very enclosure along with those many lions (down to) hares, like animals living in the same hole.

61. Then you, Meha, raised[1] your foot to scratch your body therewith. *In the meantime*, a hare that was pushed aside by other more powerful animals, entered that vacancy *left by your foot*. After scratching your body, as you wanted to replace your foot *on the ground*, O Meha, you saw that hare occupying the gap. Through mercy for lives, through mercy for creatures, you kept your foot raised in the air, and did not place it *on the ground*.

Then through your mercy for lives, Meha, you acquired *karman* to be re-born as a human being.

Then after burning the forest for two and a half days, that forest-conflagration ended, stopped, died and was extinguished.

62. Then those many lions (down to) hares, seeing that forest-conflagration dead and extinguish-

1. उक्खित्ते The whole chapter is named so after this incident.

ed, were freed from the danger of fire; but being overcome with hunger aud thirst came out of that enclosure and ran in every direction.

63. Then you, Meha, worn-out, with your body shattered with old age, and being struck by lightning, fell on the earth within that very enclosure. Then in your body, Meha, arose a sharp pain. Then you Meha, suffered from that sharp pain for three days and nights and thus completing your full age of a hundred years, were re-born in the womb of Queen Dhári-ṇí, as a Prince to King Seṇiya in the city of Ráyagiha, in the country of Bháraha of this very Jambú continent[1].

64. Then you Meha, in due order coming out of the womb, passing the childhood and entering on youth, shaving your head in my presence, entered the monastic Order from the domestic one.

65. If you, Meha, born among lower creatures, and unpossessed of the Jewel of Faith, could keep that foot raised in the sky and did not place it on the ground, I wonder, now, Meha, born in a high family endowed with five sense-organs, also possessed of exertion, power, energy, manhood and valour, moreover having entered the Order in my presence, you do not calmly bear, forgive or suffer the collision of the Niggantha Ascetics going out at night for lessons or enquiries.

66. Then hearing and listening this matter from the Ascetic, Lord Mahávíra, his motives being

1. The account of other two births is omitted here.

good, and his resolutions being praiseworthy, Meha, the friar attained the memory of his former births. Then Friar Meha thoroughly realised this fact and hence continued to live among friars.

Then once upon a time, the Ascetic, Lord Mahávíra, set out to travel about in outer countries.

Then Friar Meha continued to purify himself with diverse mortifications.

Now by this noble and abundant mortification, Friar Meha became withered, wizened, fleshless, bloodless; he grew so that his bones rattled; he became a mere frame of bone and skin, emaciated, overspread with veins. It was by force of spirit alone that he walked and he halted. He was faint after speaking, in speaking, and before speaking. As forsooth a cart full of coals, or of sticks, or of leafage, goes with a creaking and halts with a creaking, so Friar Meha went with a creaking and halted with a creaking.

67. In those days, at that time, the Ascetic, Lord Mahávíra arrived in the city of Ráyagiha.

Now, at night, in the first part of the latter half of it, while Friar Meha was holding a religious vigil, there arose in him the following thought: "Truly I by this noble mortification (down to) halt with a creaking. Therefore, while I have yet within me exertion, work, power, energy, faith, courage and fear of the world, and while my religious preceptor, my religious instructor, the Ascetic Lord Mahávíra is yet staying *here* it is better for me, when the night brightens into dawn, taking permission of the Ascetic, Lord Mahávíra, to take upon myself the

five Great Vows, to ask forgiveness of the Nigganṭha Ascetics like Goyama etc. and of the nuns, and with Elders of the right sort like Kaḍa etc. to climb slowly up Mount Vipula, and myself cleaning a dais of earthen blocks dark like a máss of clouds, to wait there without eagerness for death, by wasting away in starvation, renouncing food and drink.

Thus he resolved, and on the morrow, when the night brightened into dawn, he came towards the Ascetic Lord Mahávíra, thrice walked round him from right to right (down to) stood waiting upon him.

68. Then the Ascetic Lord Mahávíra said to Friar Meha, "Truly when you, Meha, at night, in the first part of its latter half (down to) resolved to wait without eagerness for death......*renouncing food and drink*[1]. Is it truly a fact, Meha"?

"Yes sir it is."

69. Then Friar Meha, being given leave by the Ascetic, Lord Mahávíra, took upon himself the five Great Vows (down to) waited without eagerness for death...*renouncing food and drink.*

70. Then the reverened Elders rendered service to Friar Meha without fatigue. Then Friar Meha, having completed the period of friarship for twelve full years, wasted himself away by a month's starvation, withheld from himself sixty meals, made, confession and retraction, removed his doubts, fell into a trance, and in due course came to his death.

1. As in the preceding sestion.

71. Thereupon the reverend Elders seeing that Friar Meha had come to death, left his body as was meet on extinction. They took his religious equipment[1] and came to the Ascetic Lord Mahávíra, and said, "Truly, beloved of the gods, your disciple Friar Meha, gracious by nature, obedient, getting leave from you, beloved of the gods, (down to), in due course has come to his death. Here is the religious equipment of Friar Meha, O beloved of the gods.

72. Then the Lord Goyama said to the Ascetic Lord Mahávíra, "Truly Sir, whither has gone, where has been reborn Friar Meha who in his death-month has come to death?"

"Truly, Goyama, my disciple Friar Meha has been reborn as a god in the great paradise, Vijaya."

"Sir, whither will this Meha go, where will he be reborn when he sinks from that gods' world"?

"Goyama, in the country of Mahávideha, he will accomplish his end, become, enlightened, extinguished and will reach an end of all his sorrows."

73. Truly Jambú, this is the matter of the first chapter of the Náyáṉi preached by the Ascetic, Lord Mahávíra for reproaching one's self.

End of the First Chapter.

The preceptors urge on with sweet and kind words their disciple when erring somewhere just as Mahávíra did Friar Meha.

(*Chapter I of Vol. I of the Náyádhammakahá.*)

1. Which he himself had laid aside before death.

3. Ascetics and Hermits

1. Now these Vánapattha [1] ascetics living on the banks of the Ganges, as for instance, those who perform agnihotra, who lie on earth, who wear robes, who perform sacrifices, who perform sráddha, who carry a bowl, who carry a pitcher of water, who use their teeth as mortar *to grind grain with them*, who stand in waters, who sink in waters, who dip in water again and again, who rub their limbs with clay, who live on the right bank only, who live on the left bank only, who blow a conch at meals *to invite others*, who blow conch at a river's bank, who hunt deer, who kill an elephant *to live upon its flesh for a long time*, [2] who keep their staves raised, who sprinkle water in the directions, who clad themselves in bark of trees, who live in water, who live in holes, who live in water, [3] who live on the sea-shore, who live at the bottom of trees, who live on water, who live on air, who live on moss, who live on roots, who live on bulbs, who live on bark, who live on leaves, who live on flowers, who live on withered roots, bulbs, bark, leaves and flowers, who harden their bodies with frequent baths, who reduce themselves so as if roasted on burning coals, in a pan or up to the neck by exposing themselves to five kinds of fires. [4] They live this life for

1. Skt. वानप्रस्थ, third *Ásrama* or stage of life.
2. Believed to be a sect of the Buddhists.
3. Seems to be a wrong reading.
4. Four fires and the sun.

many years, and afterwards dying in the death-month, are re-born [1] among luminary gods, their period being a paliovama increased by a hundred thousand years.

Are they *true* worshippers?

No, that is not so.

2. The following are the ordained monks[2] found in *cities* down to suburbs, as for instance, those who make merriment, who walk in a peculiar manner *causing others to laugh*, who talk irrelevantly, who like musical pleasures, who are accustomed to dancing. Living in this way they lead an acetic's life for many years, and afterwards, neither confessing *their sins* nor retreating *therefrom*, they die in the death-month, and are reborn as gods among the pleasure-loving gods in the Sohamma region at the best. There is their course, and there is their stay. The rest are the same except that their period is a paliovama increased by a hundred thousand years.

3. The following are the wandering ascetics [3] found in cities down to suburbs, as for instance, the followers of the Sánkhya doctrine, the followers of the Yoga doctrine, the followers of Kapila, the followers of Bh*ri*gu, Ha*m*sas, Paramaha*m*sas, Bahu-udakas, Kuṭívratas, devotees of K*ri*shṉa. Among them eight are the Brahman ascetics *viz.* Kaṉha, Kara-

1. The gods and denizens of hell are not born like mortals. They simply rise into their conditions—the gods on soft cocuhes while denizens of hell in narrow vessels which they burst open.

2. They seem to belong to non-Brahmanic school.

3. The fourth Ásrama or order of religious life.

kaṉḍa, Ambaḍa, Parásara ; Kaṉha, Díváyaṉa, Devagutta and Náraya. Among them these are eight kshatriya ascetics *viz*. Sílai, Sasihára, Naggai, Bhaggai : Videha, Ráyaráyá, King Ráma and Bala.

4. Now these ascetics fully understood, went through, retained and guarded the four Vedas: the *Ṛig*veda, Yajurveda, Sámaveda, Atharvaveda—with Itihása as a fifth and the Nighaṉṭu as a sixth *Veda*——together with their A*m*gas and Upa*m*gas, and the Rahasyas ; they knew the six A*m*gas, were proficient in the doctrine of sixty categories, and well grounded in arithmetic, in phonetics, ceremonial, grammar, metrics, etymology and astronomy, and in many other Brahmanical and monastic sciences besides.

5. Now these ascetics used to preach, declare, and profess the law of alms, the law of cleanliness and of ablutions at holy places. Whatever is unclean about us will be purified when cleaned by water and earth. Thus becoming pure, pious, neat and clean we will reach heaven without any hindrance having our souls purified by a bath in water.

6. It is not allowed to these ascetics to enter a well, tank, stream, reservoir, lotus-pool, lakes of various kinds, or sea except in making a journey. It is not allowed to travel mounted on a cart or (down to) a car.

7. It is not allowed to these ascetics to see entertainments given by actors or bards. It is not allowed to these ascetics to press against, to push, to pull, to rub or to uproot vegetables.

8. It is not allowed to these ascetics to commit useless sins by *repeating* tales about women, food, country or kings.

9. It is not allowed to these ascetics to carry utensils made of iron, tin, copper, zinc, lead, silver, gold or any other costly substance, but only utensil made of dry gourd, wood or clay.

10. It is not allowed to these ascetics to wear chains made of iron, tin (down to) or of other costly substance.

11. It is not allowed to these ascetics to wear robes dyed in various colours except a *pair* dyed in red earth.

It is not allowed to these ascetics to wear hára, half-hára, single string, string of pearls, string of golden beads, string of gems, wreath, necklace, falling string, three-stringed wreath, loin-string, ten finger-rings, armlets, bracelets, upper armlets and arm-jewels, ear rings, diadem, or crest-jewel, but only a single copper ring.

It is not allowed to these ascetics to besmear their body with the paste of agaru, saffron or sandal except with clay from the Gaṅgá river only.

12. It is allowed to these ascetics to accept a Mágadha Prastha of water—that too flowing and not stagnant, that too tranquil and not muddy; that too given and not ungiven, that too for drinking and not for the sake of washing hands, feet, spoons and ladles or for bathing. It is allowed to these ascetics to accept a Mágadha Half-Áḍhaka of water—that

too flowing and not stagnant, that too given and not ungiven ; that too for the sake of washing hands, feet, spoons or ladles and not for drinking or bathing.

13. These ascetics following on this path pass a course of many years. After passing the course of many years and dying in the death-month, they are re-born as gods in the Ba*m*bhaloya region. There is their course, and their stay there has been preached as ten Ságarovama. The rest is the same.

14. In those days, at that time, in the time of the summer season, in the month of Jyeshṭhá, seven hundred disciples of A*m*baḍa, the Ascetic, set out along either bank of the great river Ga*n*gá, on a journey from the city of Kampillapura to the city of Puritamála.

15. Then these ascetics who had entered some unknown foreign country in that vast desert having no villages or means *to come out* ran short of the water which they had previously taken being consumed gradually.

16 Then those ascetics, running short of water, wandering about through thirst and not finding any giver of water addressed one another and said, "Truly, beloved of the Gods, the water, taken previously by us who have reached some unknown foreign country in this villageless desert has been consumed. It is better for us us, therefore O beloved of the Gods, to make a search in all directions for a giver of water in this villageless desert." With these words they promised each other to do so, and made a search in all directions for a giver of water in

that villageless desert but not finding any giver of water, they summoned one another a second time.

17. Summoning each other they said, " Here, O beloved of the Gods, there is no water-giver. Now it is not allowed to us to accept or partake of a thing unoffered. Let us not, therefore, accept or partake of anything unoffered even in this time of emergency lest the *result* of our penance be destroyed. It is better for us, therefore, O beloved of the Gods to lay aside our staves, bowls, roasaries of Rudráksha, *earthen* vessels, seats, six-mouthed vessels, axes, towels, rings, umbrellas, shoes, *wooden* slippers and mineral coloured robes, and bathing in the great river Ga*n*gá, and spreading beds of sand to wait without eagerness for death in the Páovagamaṉa posture, thus wasting ourselves in starvation by renouncing food and drink. With these words they promised one another to do so, and leaving aside their staves etc., bathed in the great river Ga*n*gá and spread beds of sand.

18 Ascending the beds of sand, turning their faces to the east, sitting in a squatting posture [1], and bringing the palms of the hands to their forehead said, " Homage be to the Arhats, (down to) who have attained *salvation*, homage to the venerable Lord Mahavira (down to) who desired to attain *salvation* homage to Ambaḍa, the Ascetic, our religious teacher

1. S*m*mpaliya*m*ka, glossed at padmásana, which in Yogic texts is a posture in which the devotee squats on the ground with legs folded, the right leg being on the left thigh, and *vice versa*, while the eyes are fixed on the top of the nose. The position of the arms varies. Barnett, p. 59.

and preceptor. Already in the presence of Ambaḍa, he Ascetic, we have renounced for all our life gross injury to living beings, false speech and taking of things not given, all sexual intercourse, gross possession of goods. Now in the presence of the ascetic Lord Mahávíra we renounce for all our life all injury to living beings down to all possession of goods, all wrath, pride, deceit, avarice, flattery, hatred, quarrel, slander, talebearing, accusing others, displeasure and pleasure, sting of false vision and *every* unworthy act.

We renounce for all our life the four kinds of food, drink, sweets and dainties. Even this body of ours which was agreeable, lovely, dear, handsome, acceptable, strong, trustworthy, esteemed, honoured, approved, and like to a casket of treasures, and *of which we took care* that cold, heat, hunger, thirst, snakes, thieves, gnats, mosquitoes, various kinds of diseases and sicknesses arising from *defects* of wind, gall, or the combined humour, and sufferings and vexations may not affect it, we do till our last breath surrender. So they waited in the páovagamaṉa posture without eagerness for death, wasting themselves in starvation by renouncing food and drink.

19. Then those ascetics missed many meals by fasting, made confession and retraction, fell into a trance, and in due Course coming to their death, were reborn as gods in the Bamٍbhaloya region. There is their course, and their stay there has been declared as ten Ságarovama. They were the true worshippers for the Future (Ovaváiya Sutta § 39).

4. Prosecution of One's Object.

S. B. E. S. VOL XXII, p. 15.

Quality is the seat of the root, and the seat of the root is quality[1]. He who longs for qualities, is overcome by great pain and he is careless[2]. *For he thinks* I have to provide for a mother, for a father for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances[3], for different kinds of property, profit, meals and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious doings. (1) *Doing so*, the life of some mortals *which by destiny would have been long* is shortened. For when with the deterioration of the perception of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they after [4] a time produce dotage. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help thee or protect thee, nor, canst thou help them or protect them. (2) He is not fit for hilarity, playing, pleasure, show. Therefore, ah ? proceeding to pilgrimage, and

1. *i. e.* in the qualities of the external things lies the primary cause of the *Samsára*, *viz.*, sin ; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities.

2. *i. e.* gives way to love, hate, etc.

3. Smthuya. The commentators explain this word as acquance or one who is recommended to me.

4. *i. e.* these failing perceptions.

thinking that the present moment is favourable *for such intentions* [1], he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself, who killing, cutting, striking, destroying, chasing away, frightening *living beings* resolves to do what has not been done *by any one*—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee, nor canst thou help them or protect them (3).

Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then after a time, he falls in sickness ; those with whom he lives together will first leave him, and he will afterwards leave them. They can not help thee or protect thee, nor canst thou help them or protect them (4)

Knowing pain and pleasure in all their variety, and seeing his life not yet decline, a wise man should know that to be the proper moment *for entering* a *religious life* ; while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute [3] the real end of his soul[4]. Thus I say.

Áyáramga, Vol I, Chap. I, lesson I.

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1. *i. e.* his present life ; for the birth in *áryakshetra* and in a noble family is difficult to obtain in this *Samsára*.

2. *Patteyam*, singly with regard to the living beings.

3. *Samaṇuvásejjási* (*tti bemi*) is taken by the commentators for the second person, which always occurs before tti bemi, but nowhere else. I think si belongs to *tti bemi*, and stands for *se Skt. asau* 'that.'

4. *Viz.* control.

5. Sensual Pleasures.

S. B. E. S. VOL XXII, p. 21.

Then after a time, he falls in sickness; those with whom he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help thee or protect thee, nor canst thou help them or protect them. (1)

Knowing pleasure and pain separately[1], they trouble themselves about the enjoyment *of the external objects*. For some men in this world have *such a character that* they will desire to enjoy their portion, whether it be large or small in the three ways[2]. Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire[3], and extracting that thorn, *i. e. pleasure*, thou *shouldst act rightly*. People who are enveloped by delusion do not understand this: he who *gathers wealth* will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They,

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1. The meaning seems to be: If people do not know that pleasure and pain are the result of their own works, etc.

2. The commentators give no explanation of what is meant by 'the three ways.'

3 आसं च छंदं च विगिंच धीरे forms a tristubh páda.

viz. men, forsooth, say, 'these are the vessels *of happiness.*' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3).

Thus spake the hero : 'Be careful against this great delusion; the clever one should have done with carelessness by considering death in tranquility, and that the nature of which is decay, *viz. the body* ; these *pleasures*, look ! will not satisfy *thee*. Therefore have done with them ! Sage, look ! this is the great danger, it should overcome none whomsoever. He is called a hero who is not vexed by *the hardships caused* by control. He should not be angry because the *householder* gives him little. If turned off, he should gc. Thou should comform to the conduct of the sages.' Thus I say. (4).

(*Áyáramga, Vol. I, Chap. II, Lesson IV.*)

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6. The Death Called Ittara.

S. B. E. S. VOL. XXII. P. 71.

If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food; regularly reducing his food, and diminishing his sin, 'he should take proper care of his body, being immovable like a beam; exerting himself he dissolves his body[1]. (3).

Entering a village, or a scot-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans or a capital[2]——a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor mud, nor cob-webs ——he should spread the straw on it. Then

1. There is no finite verb in this sentence, nor any word which could supply its place. The old Jaina authors were so accustomed to surround their meaning with exclusions and exceptions, and to fortify it with a maze of parentheses, that they sometimes, apparently, forgot to express the verb, especially when they made use of fragments of old verses, as in the present case.

2. This is one of the most frequent gamas or identical passages which form a rather questionable ornament of the Súttra style. See n, 2 p 73.

he should there and then effect *the ligious death called* Ittara[1]. (4).

This is the truth ; speaking truth, free from passion, crossing the *Samsára*, abating irresoluteness, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this *religion*, he accomplishes this fearful *religious death*. Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion ; it is good, wholesome, proper, beatifying, meritorious. Thus I say.

(*Áyáramga, Vol. I., Chap. VII, Lesson VI.*)

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1. *Ittara = Itvara* or *ingitamaraṉa* consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have during twelve years undergone preparatory penance, consisting chiefly in protracted periods of fasting. The scholiast says that in our case, the Itvara is not enjoined for sick persons who can no longer sustain austerities ; but they should act as if they were to commit the Itvara suicide, hoping that in five or six days the sickness would leave them, in which case they are to return to their former life. But if they should not get better but die, it is all for the best

7. Injury to Life

1. The Jainas have declared in this book that injury to life is of five kinds, *viz.* killing, falsehood, *taking what is* not given, unchastity and possession of goods.

The first door to sin has been declared by the Jinas to be injury to life which in itself is sinful, fierce, fearful, mean and ignoble. It has the following thirty secondary names. (1) injury to life (2) separation from the body (3) faithlessness (4) killing in various ways (5) an improper act (6) murder (13) death[1], (14) unrestraint[2], (30) abuse of virtues. Such like are the thirty names.

2. Now those commit it who are sinful, unrestrained, uncontrolled, given to causing pain to others, and prejudiced against various kinds of movable and immovable creatures.

Thus sinfully inclined persons commit injury to life. Taking delight in tales about injury to life, they are pleased after commiting sin. Not knowing the multifarious retributive development of that sin, they (*i. e.* sinners) prolong their existence in hell or among lower creatures which is extremely dreadful, incessantly pain-giving, and full of many troubles lasting for a considerable time.

3. At the completion of their age, and falling from this *world of men*, they are reborn in great

1. The intermediate ones have been left out.

2. Unrestraint of sense-organs and of the mind is the chief source of sin.

hells of terrible aspect. There within a múhurta, they develop a body deformed, disgusting and having no bones, sinews, nails or hair. On fully developing their five senses, they experience dreadful and severe pain of many kinds, to wit ; to be boiled or cooked in pans and big caldrons, to be baked on baking plates, to be fried in a furnace, to be heated in an iron-pan, to be split, to be torn asunder, to be beaten with hundreds of sticks, to be pierced by the edge of a spike, and so forth.

4. *There in hell, the hell-born sinners*, being frightened and terrified by Yama's servants, make cries, *i.e.* " Master, brother, father, papa, long-lived one. Leave me. I am dying. I am weak and inflicted with disease. Why are you now so harsh and unkind ? Do not strike me. Allow me rest for a moment. Be gracious. Do not be angry. I am greatly tired. Leave my neck. I die oppressed by thirst. Give me water. "

Saying, " Well, then, drink this clean cold water, the hell-keepers take melted lead in vessels and offer it to him (*the denizen of hell*) in his joined hands. Seeing this, they (hell-born) with their limbs shivering from fear, and with their eyes filled with drops of tears, pitiably cry out : " Our thirst is gone," and looking into sky, having no protection, refuge, helper, or relative, and being bereft of all kith and kin, they run away like deer stupified with fear. Some of the merciless servants of Yama forcibly take hold of the fleeing hell-born, and opening their mouth with iron-rods, pour down

laughing by the gurgling melted lead into it. Being burnt with it, they scream fearfully and horribly, and groan like pigeons.

Moreover, the angry hell-keepers' orders " Hold, walk, beat, tear, break, cut, divide, dig up, strike again, strike severely, throw, push, pull. Why don't you speak? Remember your sinful evil deeds, " and so forth produce a great and loud tumult which mixed with echoes is always fearful to the hell-born. There in hell one hears, like the noise of a great city on fire the harsh cries of the hell-born tortured with various tortures, *viz.*, the sword-forest[1], the grass-forest[2], stones discharged from machine, surface covered with pins, acid lake, the Veyarṇí[3] stream gurgling *with melted lead*, red-hot[4] sand, yoking to cars on a thorny difficult road, and walking and dragging on a path paved with hot iron.

They constantly inflict injury to each other with such like weapons, *viz.*, hammer, musunḍhi, saw, club, plough, mace, pestle, disc, lance, arrow, spear, stick, whip etc.

Then with their hands and feet crushed, they crying, fleeing, falling, wandering, and burning with remorse, suffer such like pains. After returning from thence (*i. e.* hell) at the expiry of their period, many go to the abode of lower creatures and there

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1. Where sword-like sharp and cutting leaves constantly fall from trees.
2. With blades of grass hard and erect.
3. The Vaitaraṇí stream of hell is popularly believed to be full of pus and blood.
4. कलंब = Skt. कदम्ब is a red flower, hence कलंबवालुया red-hot sand.

they wander for a sa*m*khyeya period undergoing births and deaths full of sharp pain. In this way the souls engaged in injury to life wander in the dreadful Sa*m*sára for an infinite time. Those who returning from hell, somehow or other attain man-hood are also unfortunate as they are often found deformed in appearance, hump-backed, bent-bodied, low statured, deaf, one-eyed, deformed-handed, crippled, mutilated, dumb, stammering, blind, and inflicted with diseases and sicknesses. Thus the sinners wandering in hells, among lower creatures and among men suffer infinite pains.

8. This is the result of injury to life. It extends to both this and the next world. It has little pleasure but much pain. It is unpleasant and is borne in hundreds of years. There is no release from it, but by suffering it. So has been said by the Jina, descendent of the Náya dynasty, great in soul and having the excellent name of Víra. He has described the retributive development of injury to life.

(*First door of the Panhávágarana sutta.*)

8. The Path

S. B. E. S., VOL. XLV p. 310.

1. What is the Path that has been preached by the wise Bráhmaṉa[1] (*ie*. Mahávíra), having correctly entered upon which path a man crosses the flood *of Samsára* which is difficult to pass ?

2. O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it!

3. Tell us how we should describe that path, if somebody, a god or a man, should ask us about it !

4. If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me !

5,6. The very difficult *path* explained by the Kásyapa[2], following which some men from this earth have formerly passed over *the Samsára* like traders over the ocean, pass over it *even now*, and will pass over it in future ; *this path which* I have learned, I shall explain in due order ; men, listen to me !

7. Earth-lives are individual beings, so are water-lives, and wind-lives ; grass, trees, corn.

8. And the remaining, (*viz.*) the movable beings ; thus are enumerated the six classes of living beings ; these are all the living beings ; there are no more besides.

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1 The word Bráhmaṉa (*Máhaṉa*) is here, as in many other passages, a mere honorific title which could be rendered by ascetic.

2 Belonging to the Kásyapa gotra *ie.* Lord Mahávíra.

9. A wise man should study them with all means of philosophical research. All beings hate pains; therefore one should not kill them.

10. This is the quintessence of wisdom; not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing.

11. He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the Nirváṇa, which consists in peace.

12. Master *of his senses* and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts.

13. A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always circumspect with regard to the accepting of alms, and abstaining from what he is forbidden to accept.

14. A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings.

15. He should not partake of a meal which contains but a particle of forbidden[1] food; this is the law of him who is rich in control. Whatever *food a monk* suspects to be *impure*, he may not eat.

16. A man who guards his soul and subdues his senses, should never assent to anybody killing

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1. This is the meaning of the phrase पूइकम्मं न सेविज्जा.

beings.—In towns and villages cases *will occur*, *which place* the faithful *in a dilemma* [1].

17. Hearing the talk of people, one should not say, 'this is a good action,' nor this is a bad action.' For there is an objection to either answer.

18. He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift.

19. Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due.

20. Those who praise the gift are accessory [2] to the killing of beings ; those who forbid it, deprive *others* ofthe means of subsistence.

21. Those, however, who give neither answer, *viz* that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude.

22. Knowing that Beatitude is the best thing as the moon is among the stars, a sage always restrained and subduing his senses brings about Beatitude.

23. A pious man [3] shows an island to the beings which are carried away *by the flood of the*

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1. When well-meaning people sink a well, offer a sacrifice, or feed persons, etc.

2 Literally, wish.

3. The commentators connect *Sáhu* as adjective with *dîvam*, and supply Tirthakara, etc., as subject.

Samsára and suffer for their deeds. This place of safety has been proclaimed (by the Tírthakaras).

24. He who guards his soul, subdues his senses, puts a stop to the current *of the Samsára* and is free from Ásravas, is *entitled to* expound the pure, complete, unparalleled Law.

25. Those who do not know this *Law*, are not awakened, though they fancy themselves awakened ; believing themselves awakened, they are beyond the boundary of right faith.

26. Eating seeds and drinking cold water[1] and what has been especially prepared for them, they enter upon meditation, but are ignorant of the truth, and do not possess carefulness.

27,28. As *ḍhankas*, herons, ospreys, cormorants, and pheasants meditate upon capturing fish, which is a sinful and very low meditation, so some heretical, unworthy Sramaṉas contemplate the pursuit of pleasures ; *they are* sinful and very low like herons.

29. Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction.

30,31. As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage ; so some unworthy, heretical Sramaṉas, having got into the full current *of the Samsára*, will incur great danger.

32. But knowing this Law which has been

1 Jacobi reads *víodaga* for *bíodaga*=Skt. बीजोदक.

proclaimed by the Kásyapa, *a monk* crosses the dreadful currrent *of the Samsára* and wanders about intent on the benefit of his soul.

33 Indifferent to wordly objects, a man should wander about treating all creatures in the world so as he himself would be treated.

34. A wise man knowing *and renouncing* excessive pride and deceit, *in short* giving up all *causes of worldly existence*, brings about his Liberation.

35. He acquires good qualities, leaves off bad qualities ; a monk who vigorously practises austerities, avoids anger and pride.

36. The Buddhas[1] that were, and the Buddhas that will be, they *as it were* have Peace as their foundation, even as all things have the earth for their foundation.

37. And if any accidents whatever befall him who has gained that *foundation*, he will not be overpowered by them as a mountain by the storm.

38. A restrained, very learned, and wise monk should accept such alms as are freely given him, being free from passions and waiting for his end. This is the doctrine of the Kevalin.

(*Súyagadaṃga Vol. I., Chapter XI*).

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1. Here Budda is a synonym for Tírathakara.

9. Death Foolish and Wise.

S. B. E. S, VOL. XLV., p 20.

1. In this ocean *of life* with its currents *viz. births* difficult to cross, one man has reached the opposite shore ; one wise man has given an answer to the following question.

2. These two ways of life ending with death have been declared : death with one's will and death against one's will.

3. Death against one's will is that of ignorant men, and it happens *to the same individual* many times. Death with one's will is that of wise men and at best[1] it happens but once.

4. Mahávíra has *thus* described the first kind in which an ignorant man, being attached to pleasures, does very cruel actions.

5. A man attached to pleasures and amusements will be caught in the trap *of deceit. He thinks*: "I never saw the next world, but I have seen with my own eyes the pleasures of this life."

6. The pleasures of this life are *as it were* in your hand, but the future one's are uncertain[2]. Who knows whether there is a next world or not ?

7. The fool boasts : "I shal have the company[3]

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1. *Viz.* in the case of a Kevalin. Other sages die seven or eight times before reaching *mukti*.

2. कालिया (Skt. कालिका), doubtful as regards the time when they will be enjoyed.

3. *ie.*, I shall do as people generally do, *viz.* enjoy pleasures.

of *most* men." But by his love of pleasures and amusements he will come to grief.

8. Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without.

9. An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking this is the right thing to do.

10. Overbearing in acts and words, desirous for wealth and women, he accumulates sins in two ways[1], just as a young snake gathers dust *both on and in its body*.

11 Then he suffers ill and is attacked by disease ; and he is in dread of the next world when he reflects on his deeds.

12. I have heard of the places in hell, and of the destination of the sinner, where the fools who do cruel deeds will suffer violently.

13. Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard *from my teacher*.

14, 15. As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repents when the axle breaks ; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like *the charioteer* over the broken axle.

16. Then when death comes at last, the fool trembles in fear ; he dies the 'death against one's

1. *viz*. By his acts and thoughts.

will', *having lost his chance* like a gambler vanquished by Kali.

17. Thus has been explained the fools' 'death against one's will'; now hear from me the wise men's 'death with one's will'!

18. Full of peace and without injury to any one is, as I have heard *from my teachers*, the death of the virtuous who control themselves and subdue their senses[1].

19. *Such a death* does not fall to the lot of every monk, nor of every householder ; for the morality of householders is of various character and that of monks is not always good throughout.

20. Some householders are superior to some monks in self-control ; but the saints are superior to all householders in self-control.

21. Bark and skin *of a goat*, nakedness, twisted hair, baldness—these *outward tokens* will not save a sinful ascetic.

22. A sinner, though he be a mendicant *friar*, will not escape hell ; but a pious man, whether monk or householder, ascends to heaven.

23. A faithful man should practise[2] the rules of conduct for householders, he should never neglect

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1. संजयाणं बुसीमओ (Jacobi बुसीमओ)—Skt संयतानां वश्यवताम् । *Busímao* is Gen. Sing., it is here used in juxtaposition with a word in Gen. Plur. Such an irregularity would of course be impossible in classical Prakrit, but the authors of metrical Jaina sútras take such liberties with grammar that we must put up with any faulty expression, though it would be easy to correct it by a conjecture.

2. काएण फासए, literally, touch with his body.

the Posaha fast[1] in both fortnights, not even for a single night.

24. When under such discipline he lives piously even as a householder, he will on quitting flesh and bones[2], share the world of the Yakshas.

25. Now a restrained monk will become one of the two: either one free from all misery or a god of great power.

26-28. To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious *gods dwell* who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion.

29. Having heard *this* from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death.

30. A wise man having weighed *both kinds of death* and chosen the better one *taught in* the Law of Compassion, will become calm through patience, with an undisturbed mind at the time of death.

31. When the right time *to prepare for death* has arrived, a faithful *monk* should in the presence

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1. Posaha of the Jains corresponds to *Uposatha* of the Buddhists. See n. p.

2. Literally, skin and joints.

of his teacher suppress all emotions *of fear or joy* and wait for the dissolution of his body.

32. When the time for quitting the body has come, a sage dies the 'death with one's will,' according to one of the three methods.[1]

(*Uttarajjhayaṉa Chap. V.*)

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1. These three methods are (1) **भत्तपच्चक्खाण**, (2) **इत्तरमरण** (3) **पाओवगमण** *i. e* (1) Suicide by rejecting food and drink, (2) the restrictions of the motions of the candidate for suicide to a limited space, (3) remaining motionless like a felled tree. They are full described in the *Acáránga Sútra*, Vol. I chap. 7. See S. B. S. Vol. XXII, p. 75 f.

10. The Duties of a Monk

S. B. E. S., XLV. p. 324.

1. He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands *of his teacher* he should make himself well acquainted with the conduct; a clever *monk* should avoid carelessness.

2. As *birds of prey, e.g.* Ḍhankas, carry off a fluttering young bird whose wings are not yet grown when it attempts to fly from the nest, but is not able to do so,[1] because it is too young and its wings are not yet grown;

3. Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave *the Gaccha*.[2]

4. A good man should long to live with his teacher in order to perform his duties,[3] knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest the conduct of the virtuous, an intelligent *monk* should not leave the *company of his teacher*.

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1. अंचाइयं cf. नेा स'चाएइ = he could not do.

2. " निस्सारिय = Skt. निःसारितम्‌ I follow in the text the interpretation of the commentators. But I think that instead of मज्ञमाणा we must read, as in the preceding verse, मज्ञमाण ; and translate : believing himself rich in control (वासिमं वुसिमं ?) though he be still wanting in strength (निस्सारियं)" Jacobi.

3. समाहिं।

5. *A monk* who complies with the rules for Yatis[1] as regards postures, lying down, sitting, and exertion, who is thoroughly acquainted with the Samitis and Guptis, should in teaching others explain each single *point of conduct*.

6. Whether he hears *pleasant* sounds or dreadful one's he should not allow himself to be influenced by them, and persevere in control; nor should a monk be sleepy or careless, but by every means he should get rid of doubts.

7. If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him[2], being perfectly free from passion; for one who is (as it were) carried away (by the stream of the Samsára) will not get to its opposite shore.

8 (He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic,or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder.

9. He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again: for this is better than to do wrong.

10. As to one who has lost his way in the

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1. सुसाहुजुत्ते

2. सम्मं तयं थिरतेा नाभिगच्छे, I translate according to the commentators, as I am unable to understand the words in the text. Jacobi.

wood, others who have not (show it, thus some) teach the path which is salutary to men. Therefore (he should think): this is for my good that those who know put me right.

11 Now he who has lost his way should treat with all honour him who has not. This simile has been explained by the Prophet. Having learned what is right one should practise it.

12. As a guide in a dark night does not find the way since he cannot see it ; but recognises the way when it has become light by the rising of the sun.

13. So a novice who has not mastered the Law, does not know the Law, not being awakened ; but afterwards he knows it well through the words of the Jinas, as with his eye (the wanderer sees the way) after sunrise.

14. Always restrained with regard to movable and immovable beings which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control).

15. At the right time he my put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous ; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kevalins.

16. Living in this (company of the teacher) and protecting (himself or other beings) in the three

ways (*viz.* in thoughts, words, and acts), he (gets) peace and the annihilation (of sins) as they say. Thus speak those who know the three worlds, and they do not again commit faults !

17. A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher) ; desiring the highest good and practising austerities and silence, he will obtain final Liberation (living on) pure (food).

18. Those who having investigated the Law expound it, are awakened and put an end to mundane existence ; able to liberate both (themselves and others), they answer the well-deliberated questions.

19. He does not conceal (the truth) nor falsify it ; he should not indulge his pride and (desire for) fame ; being wise he should not joke, nor pronounce benedictions.

20. Averse to injury of living beings, he does not disgrace his calling[1] by the use of spells ; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines.

27. He who correctly knows the sacred texts, who practises austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed.

(*Súyagaḍaṃga, Vol. I, Chapter XIV.*)

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1. गोय explained by गौत. Jacobi.

11. Trials and Persecutions

S. B. E. S., VOL. XLV, p. 261.

1. A man believes himself a hero as long as he does not behold the foe, as did *S*isupálá (before he beheld the valorously-fighting, great warrior [1].

2. They go forward to the head of the battle ; but when the fight has begun the mother will not recognise her son, and he will be mangled by his foe.

3. So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practises austerities [2].

4. When during the winter they suffer from cold and draughts, the weak become disheartened like Kshatriyas who have lost their kingdom.

5. When they suffer from the heat of summer, sad and thirsty, the weak become disheartened like fish in shallow water.

6. It is painful never to take anything but what is freely given, and begging is a hard task. Common people say that (men become monks) because they will not work and are wretched.

7. Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle.

8. Perchance a snarling dog will bite a hungry

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1. Viz. K*ri*sh*n*a K*ri*sh*n*a's victory over *S*isupálá is told in the Mahábhárata. It forms the subject of Mágha's famous poem, *S*isupálávadha.

2. Lúha*m*=rúksham *i. e.* Control (Sa*m*yamam).

ways (*viz.* in thoughts, words, and acts), he (gets) peace and the annihilation (of sins) as they say. Thus speak those who know the three worlds, and they do not again commit faults !

17. A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher) ; desiring the highest good and practising austerities and silence, he will obtain final Liberation (living on) pure (food).

18. Those who having investigated the Law expound it, are awakened and put an end to mundane existence ; able to liberate both (themselves and others), they answer the well-deliberated questions.

19. He does not conceal (the truth) nor falsify it ; he should not indulge his pride and (desire for) fame ; being wise he should not joke, nor pronounce benedictions.

20. Averse to injury of living beings, he does not disgrace his calling[1] by the use of spells ; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines.

27. He who correctly knows the sacred texts, who practises austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed.

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monk ; in that case the weak will become disheartened like animals burnt by fire.

9. Some who hate (the monks) revile them : "Those who lead such a miserable life (as monks do), atone but (for their sins in a former life)."

10. Some call them names, as "naked, lowest of beggars, baldhead, scabby, filthy, nasty."

11. Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion.

12 When bitten by flies and gnats, and unable (to bear) the pricking of grass, (they will begin to doubt), "I have not seen the next world, all may end with death !"

13. Some weak men who suffer from the plucking of hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear [1].

14. Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.

15. Some fools in outlying countries take a pious monk for a spy or a thief, bind him and insult him with angry words.

16. A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and house).

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1. *Ketana*, perhaps 'caught with the hook.'

17. All these hardships are difficult to bear; the weak return to their house when they cannot bear them, like elephants covered with arrows (break down).

(*Súyagaḍamga, Vol I, Chap III, Lesson I.*)

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12. Citra and Sambhúta[1]

S. B. E. S., VOL XLV, pp. 56 ff.

1, 2. Being contemptuously treated for the sake of his birth *as a Cáṉḍála* Sambhúta took, in Hastinápura, the sinful resolution *to become a universal monarch in some later birth*; descending from the heavenly region Padmagulma, he was born of Culaṉí in Kámpilya as Brahma datta; Citra, however, was born in the town Puritamála in the great family of of a merchant, when he had heard the Law, he entered the order.

3. In the town Kámpilya, both Sambhúta and Citra *as they were called in a former birth* met again and told each other the reward they had realised for their good and bad actions.

4. The universal monarch Brahmadatta, the powerful and glorious king, respectfully addressed the following words to him *who had been* his brother *in a former birth*.

5. We were brothers once, kind to each other, loving each other, wishing well to each other.

6. 'We were slaves in the country of the Dasárṉas, then antelopes on the mount Kálanjara,

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1. The stories about Citra and Sambhúta and the fate they underwent in many births are common to Brahmans, Jainas, and Buddhists. The whole subject has been exhaustively dealt with by Prof. Leumann in two learned papers (German) in the Vienna Oriental Journal, Vol V pp. 111ff and Vol VI pp. 1ff. where the text of the Prákrit Text of Chapters XIII and XIV together with a German translation is published.

then geese on the shore of M*ri*taga*n*gá, and Sovágas in the land of Ká*s*í.

7. 'And we were gods having great power in the regions of the gods. This is our sixth birth, in which we are separated from each other.'

8. "Karman is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this karman that we were separated."

9. I had done actions derived from truth and purity, and now I enjoy their effect: is this also true in your case, Citra?'

10. "Every good deed will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has got the reward for its virtues."

11. "Know, Sambhúta, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O king, that is just so with Citra; he also obtained prosperity and splendour.

12. A song of deep meaning condensed in words has been repeated in the midst of a crowd, *having heard* which monks of piety and virtues exert themselves in this *religion*: I have become a Samaṇa"

13. 'Renowned are my beautiful palaces Ucca, Udaya, Mahu, Kakka and Ba*m*bha: this house, full of treasures and containing the finest products of the Pa*m*cálas, O Citra, regard it as your own!

14. 'Surround yourself with women who dance, and sing, and make music; enjoy these pleasures, O monk; I deem renunciation a hard thing'

15. As the virtuous Citra, for old friendship's sake, loved the king who was attached to sensual pleasures, and as he had at heart his welfare, he spoke to him the following words :

16. " All singing is but prattle, all dancing is but mocking, all ornaments are but a burden, all pleasures produce but pains.

17. " O king, the pleasures which the ignorant like, but which produce pains, do not delight pious monks who care not for pleasure, but are intent on the virtues of right conduct.

18. " Excellent king, the lowest caste of men is that of Sovágas, to which we twice belonged ; as such we were loathed by all people ; and we lived in the hamlets of Sovágas ; then we acquired the Karman *the fruit of which we now enjoy.*

19. " In that miserable birth we lived in the hamlets of Sovágas ; detested by all people ;

20. " You are now a king of great power and prosperity, enjoying the reward of your good actions ; put from you the transitory pleasures, and enter the order for the sake of the highest good !

21. " He who in this life has done no good actions and has not practised the Law, repents of it in the next world when he has become a prey to Death.

22. " As a lion takes hold of an antelope, so death leads off a man in his last hour ; neither mother, nor father, nor brother will, at that time, save a particle *of his life.*

23. " Neither his kinsmen, nor his friends, nor

his sons, nor his relations will share his suffering, he alone has to bear it; for the Karman follows the doer.

24. "Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his corn, and everything; against his will, and accompained only by his Karman, he enters a new existence, either a good or a bad one.

25. "When they have burned with fire on the funeral pile his forlorn, helpless corpse, his wife and sons and kinsfolk will choose another man to provide for them.

26. "Life drags on *towards death* continuously; old age carries off the vigour of man. King of the Pa*m*cálas, mark my words: do not fearful actions."

27. 'I, too, know just as well as you, O saint, what you have told me in your speech; pleasures will get a hold on man, and are not easily abandoned by such as we are, sir.

28. 'O Citra, in Hastinápura[1] I saw the powerful king *Sanat Kumára*, and I took that sinful resolution in my desire for sensual pleasures.

29. 'And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law.

30. 'As an elephant, sinking down in a quagmire, sees the raised ground but does not get to the

1. When Sunanda, wife of Sanatkumára, paid homage to Sambhúta, then a Jaina monk, and touched his feet with the curls of her soft hair, he was possessed by the desire to become a universal monarch in reward for his penances. This is the *nidána* of which the text speaks, and what I render in this connection 'by taking a resolution.' Jacobi.

shore, so do we who long for sensual pleasures, not follow the path of monks.

31. 'Time elapses and quickly pass the days; the pleasures of men are not permanent; they come to a man and leave him just as a bird leaves a tree void of fruit.'

32. "If you are unable to abandon pleasure, then do noble actions, O king; following the Law, have compassion on all creatures; then you will become a god on entering a new existence.

33. "If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell."

34. And Bambhadatta, king of the Pamcálas, did not act on the counsel of the saint; he enjoyed the highest pleasure, and *afterwards* sank in the deepest hell.

35. But Citra the great sage, of excellent conduct and penance, was indifferent to pleasure; after he had practised the highest self-control, he reached the highest place of perfection.

(*Uttarajjhayaṇa, Chapter XIII.*)

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36. Having been gods in a former existence and lived in the same heavenly region, some were born *here below* in the ancient, wealthy and famous town called Ishukára,[1] which is beautiful like heaven. (1)

1. In Prákrit उसुयार (or इसुयार). According to the Prákrit legend given in the commentary it was in the Kuru country.

37. By a remnant of the merit they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the Samsára, they abandoned *pleasures etc.*, and took refuge in the path of the Jinas. (2)

38. Two males remained bachelors, *the third became* the Purohita (Bhrigu), *the fourth* his wife Yasá, *the fifth* the widely famed king Ishukára, and *the sixth* his wife Kamalávatí (3)

39. Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the wheel of Births, they examined pleasures and abandoned them. (4)

40. Both dear sons of the Brahmanical Purohita, who was intent on works, remembered their former birth, and the penance and self-control they had then practised. (5)

41. Averse to human and heavenly pleasures, desiring liberation, and full of faith, they went to their father and spoke thus : (6)

42. " Seeing that the lot of man is transitory and precarious, and that his life lasts not long, we take no delight in domestic life ; we bid you farewell : we shall turn monks." (7).

43. In order to dissuade them from a life of austerities, the father replied to those *would-be* monks : " Those versed in the Vedas say that there will be no better world for men without sons. (8).

44. " My sons after you have studied the Vedas, and fed the priests, after you have placed your own

sons at ths head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as praiseworthy sages." (9).

45, 46. The young men perceiving that the Purohita was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blown into a huge flame by the wind of delusion ; that he suffered much and talked a great deal in many ways ; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire *spoke* these words: 10, 11).

47. "The study of the Vedas will not save you, the feeding of Bráhmaṉas will lead you from darkness to darkness, and the birth of sons will not save you. Who will assent to what you said ? (12).

48. "Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight hapiness ; they are an obstacle to the liberation from existence, and are a very mine of evils. (13).

49. "While a man walks about without abandoning pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death. (14).

50. "I have this, and I have not that ; I must do this, and I should not do that ! While he talks in this strain, the robbers (*viz.* time) drag him away. What foolishness is this !" (15).

51. 'Great wealth and women, a family and

exquisite pleasures : for such things people practise austerities. All this you may have for your asking.' (16).

52. " What avail riches for the practice of religion, what a family, what pleasures ? We shall become *S*ramaṉas possessed of many virtues, and wander about collecting alms." (17).

53 'As fire is produced in the Araṉi-wood, as butter in milk, as oil in sesamum seed, so, my sons, is the soul[1] produced in the body ; *all these things* did not exist before, they came into existence, and then they perish ; but they are not permanent.' (18).

54. " (The soul) cannot be apprehended by the senses, because it possesses no corporeal form,[2] and since it possesses no corporeal form it is eternal. The fetter of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence. (19).

55. " Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and restrained *from entering the order*. We shall not again act in the same way. (20).

56. " As mankind is harassed *by the one*, and taken hold of *by the other*, and as the unfailing ones go by, we take no delight in the life of a householder." (21).

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1. सत्ता in the original ; it is rendered सत्त्व by the commentators. Perhaps सत्ता is the Prákrit for स्वात्मा ; at any rate, the context of the next verse proves that soul is intended.

2. अमुत्त Skt. अमूर्त is here apparently synonymous with अरूपित्व formless.

57. 'Who harasses the world? Who takes hold of it? Whom do you call unfailing? My sons, I am anxious to learn this.' (22).

58. "Mankind is harassed by Death[1]; it is taken hold of by Old Age; the days[2] are called unfailing; know this, Father! (23).

59. "The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law. (24).

60. "The day that goes by will never return, the days elapse with much profit to him who acts up to the Law." (25).

61. 'Having lived together in one place, and both parties[3] having acquired righteousness, we shall, my sons, afterwards go forth *as monks* and beg alms from house to house.' (26)

62. "He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done to-morrow. (27).

63. "We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us *which we have not experienced already*. Faith will enable us to put aside attachment." (28).

64. *Bhrigu speaks to his wife Vásishṭhí.*

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1. *Cf.* मृत्युनाऽभ्याहते लोके, जरया परिपीडिते ।
   अमोघासु पतन्तीषु, धर्मपोतेन संतर ॥
   Mahábhárata (Bom. ed.) *Sántip*; Chap. 321, 18. Calc. Rec. XII. 6530.
2. Literally, the nights
3. दुहओ=both *parties* *i.e.* parents and sons.

'Domestic life ceases *to have attraction* for one who has lost his sons; Vásishṭhí, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree; when they are lopped off, it is called a trunk. (29).

65. 'As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.' (30).

66. "You have brought together all these objects of desire, and collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures; afterwards we shall go forth on the road of salvation." (31).

67. 'We have finished enjoying pleasures, my dear; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.' (32).

68. "May you not remember your brothers *when it is too late* like an old goose swimming against the current. Enjoy the pleasures together with me. A mandicant's life is misery." (33).

69. 'My dear, as a snake casts off the slough of its body and goes along free and easy, so have my sons abandoned pleasure. Why should I, being left alone, not follow them? (34).

70 'As the fish Rohita[1] breaks through a

1. Cyprinus Rohita.

weak net, even so wise men of exemplary character and famous for their austerities abandon pleasure and live as mendicants.' (35).

71. "As the herons fly through the air, and the geese too, who had rent the net, even so my sons and my husband depart. Why should I, being left alone, not follow them?" (36).

72. When the queen had heard that the Purohita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king. (37).

73. 'A man who returns, as it were, to the vomit, is not praised: but you want to confiscate the property[1] left by the Brahmaṉa. (38)

74. 'If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to save you. (39).

75. 'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will save you, O monarch. (40)

76. 'As a bird dislikes the cage, so do I *dislike the world.* I shall live as a nun, without offspring, poor, upright, without desire, without love of gain, and without hatred. (41).

77,78. 'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate ; even so we, fools that we are, being attached to pleasure, do

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1. It was considered a privilege of the king to confiscate the property of a man who had no heir ; *Cf.* Gautama XXVIII, 42, Vásishṭha XVII 83-86 etc.

not perceive that the world is consumed by the fire of love and hatred. (42,43)

79. 'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight. (44)

80. 'When they are caught[1] and held by my hand, Sir, they struggle; we shall be like them, if we are attached to pleasures. (45)

81. 'As an unbaited *bird* sees a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything. (46)

82. 'Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in *the above* similes of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of Suparṇa.[2] (47)

83. 'Like an elephant who has broken his fetters, go to your proper destination. O great King Ishukári; this is the wholesome truth I have learned. (48)

84,85. 'Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what attracts; be without attachment and property; learn thoroughly the Law and give up all amusements, then practise famous and severe penance, being of firm energy.' (49, 50)

86. In this way all *these* professors of the Law

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1. This apparently refers to the birds mentioned in the last verse.

2. Garuḍa, enemy of serpents.

gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery. (51)

87. Their doubts about the true doctrine were dispersed, and they realised the Bhávanás[1]; in a short time they reached the end of misery. (52)

88. The king and the queen, the Brahmanical Purohita, his wife, and his sons, they all reached perfection. (53)

(*Uttarajjhayaṉa, Chapter XIV*).

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1. भावना, called अनुप्रेक्षा by the Digambaras are certain meditations which are conductive to the purity of the soul.

The Treasure of Right Conduct.

1. Listen to me. I shall explain to you in due order how a monk should act in order to acquire the treasure of *Right* Conduct.

2. The great sage has declared the following as living creatures, *viz.* Earth *lives*, water *lives*, Fire *lives*, Air *lives*, grass and trees with seeds, and moving *lives*.

4. A well-controlled monk should neither break nor scratch earth, wall, rock or a clod through any of the three-fold activities[1].

5. *A monk* should not sit on virgin[2] earth or on a dusty seat. He should sit on them after cleaning them and after taking permission of their owner.

6. A monk should not use cold water, hail-stones, rain water or snow, but he should accept hot water purified by boiling.

7. A monk should not wipe or scrape his body if wet with water. Seeing it such, he should not touch it.

8. A monk should neither feed, rake nor extinguish burning coal, fire, flame or a torch.

9. He should not fan his own body or a foreign object with a palm-fan, leaves, stalks or a fan.

10. He should not cut grass or trees, nor *pluck* flowers, or dig roots of any *plant*. Unripe seeds of various kinds he should not desire even in thought.

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1. *I.e.* mental, verbal and physical.
2. *I.e.* not examined and cleaned.

12. He should not destroy moving lives through speech or deed, *but* stopped from injury to all creatures he should look upon this multifareous world *as a source of trouble*.

13. He should sit, stand or lie[1] after carefully seeing the eight *kinds of* microbes, knowing which a monk becomes merciful to lives.

14. What are these eight *kinds of* microbes about which a monk should enquire. The wise sage should name them as follows :

15. Moisture, flowers, living beings, layers, mildew, seeds, sprouts and eggs, are the eigh *classes of* microbes.[2]

17. He should always carefully clean his bowl, blanket, bed, privy, mat and seat.

18. A monk should leave excrement, urine, phlegm, dirt of the nose and ear in a place, free from living creatures.

19. Entering into another's house for the sake of food or drink, he should stay there well-controlled, should speak with moderation, and should pay no attention to forms[3].

20. A monk hears much with ears, and sees much with eyes, but it behoves him not to tell all that he has seen or heard.

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1. Notice change of construction from Third to Second Person.

2. For details, see *Kalpasútra*, Sámácári 44.

3. *ie.* Should not look at females or other beautiful objects.

23. Not becoming greedy for food, he should silently[1] collect it little by little[2]. He should never accept[3] food that contains lives, that has been bought, specially prepared *for him* or has been taken forcibly *from others*.

24. A monk should not make the smallest store. Being unattached to sensual pleasures, he should not live for himself,[4] but should act for the welfare of the world.

25. Living on dry food, well contented, having few wants, he should be easily satisfied. Having heard the Jina's commandment *about suppression of anger*, he should not get irritated readily.

28. After the sun has set, and before it has risen *again*,[5] he should not desire even in mind anything like food etc.

31. After committing a sinful act intentionally or otherwise, he should immediately control himself so that he does not commit it a second time.

33. He should obey the orders of his high-souled preceptor. Accepting them by word he should carry them out into action.

36. He should practise virtue before old age comes on, before sickness grows and before the

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1. अयंपिरो=Skt. अजल्पन् 'not speaking' i. e. not flattering the donor to give him alms, nor cursing him if he does not give anything.

2. उंछं=Skt. उञ्छन् 'gleaning or gathering grains etc.' He should not accept the whole food from a single donor.

3. The particle न has been omitted in the text by oversight. Read अफासुयं न भुञ्जिज्जा

4. मुहाजीवी 'living in vain' i. e. not caring for his own comforts.

5. I. e. during night.

vital organs are deteriorated.

37. Desiring one's own good, one should reject the four vices, viz., wrath, vanity, fraud and greed which cause sin to grow.

38. Wrath destroys affection, vanity destroys politeness, fraud takes away friends and greed destroys everything.

39. Wrath he should subdue by forgiveness, vanity he should conquer by humbleness, fraud by straightforwardness, and greed he should vanquish through contentment.

45. A monk should sit by the side of his teacher after bringing the hands, feet and the body under control, subduing the sense-organs and becoming attentive.

46. In the presence of his teacher, he should neither sit putting one thigh over the other, nor by the side, in the front or to the back of the *ácárya*.

47. He should neither speak unasked, nor interrupt another speaking. He should avoid backbiting[1] and clever falsehood.

48. One should never utter words which create distrust, which readily provoke another, or which injure the feelings of another.

50. A monk should not laugh at one who is proficient in the Áyára[2] and Paṇṇatti,[2] or who has studied the Diṭṭhiváya[2] even if the latter make a mistake in recitation.

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1. पिट्ठिमंसं खायइ=Skt. पृष्ठमांसं खादति It is an idiom and means 'to backbite' *cf.* प्राक् पादयोः पतति खादति पृष्ठमांसम् *Hitopadesa* I 81.

2. According to the commentator, Haribhadra, these epithets refer to a proficiency in Grammar.

51. He should not tell anything to a householder relating to stars, dreams, magic, prognostication, spells and medicine for they are a source of injury to creatures.

52. He should select a house that has been built for another, is furnished with a sleeping board and a seat, has got a latrine and is free from women and animals.

53. His bed should be in a lonely place. He should not have a talk on women. He should cultivate intimacy with monks and not with householders.

54. Just as a young cock has always fear from a kulala bird, so has a celebate monk fear from a woman's body.

55. He should not gaze at a painted wall or at a well-adorned woman. Seeing them, he should *immediately* take his eye away from them as if from the sun.

56. A celebate monk should avoid a woman even if her hands and feet be mutilated, her ears and nose cut off; and even if she were a hundred years old.

57. Adorning the body, company with women and delicious and greasy food are like Tálapuṭa poison (yellow arsenic) for one who seeks spiritual welfare.

58. He should neither peep into the configuration of limbs and minor limbs of women, nor mark their amorous talk and glances for that kindles the feeling of love.

59. One should not set the heart on agreeable sensations, realising their transitoriness and the changeableness of material atoms.

60. Comprehending rightly the changeableness of material atoms one should live with one's soul grown cold *through want of passions* and with thirst *for pleasures* quenched.

61. With whatever faith one renounces *the world* and enters the excellent order of monks, that very faith one must keep up in observing the fundamental rules approved by the *ácárya*.

62. Always performing this kind of penance, this course of mental restraint and this course of study, he like a fully armed warrior when attacked by an army, becomes a match for himself and a match for others.[1]

63. Of him who is engaged in study and meditation, who is a protector of one's self and others, who has a pure heart and is engaged in austerities, all impurity (i. e. karman) gathered in previous births is removed just as the impurity of gold is removed by fire.

64. Such a monk bearing hardships, keeping sense organs under control, engaged in study, free from worldly ties and devoid of all possessions shines forth on the removal of the clouds of karman just as the moon shines when the curtain of clouds has completely disappeared.

Eighth chapter of the Dasaveyáliya.

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1. I. e. able to save himself and defeat others (passions).

INDEX OF WORDS EXPLAINED IN FOOTNOTES

INDEX OF IMPORTANT WORDS AND SUBJECTS

CORRECTIONS.

p. ix line 12 *for m read* m.
 ,, line 13 *for* m *read m.*
p. x line 17 *for* ऋस *read* स.
 ,, line 19 *for* accuring *read* occurring.
p. xvii line 25 *for* तेबीव *read* तेवीस.
 ,, line 28 *for* पुरिस *read* पुरिसा.
p. xx line 24 *for* पल्लिओवम *read* पलिओवम.
p. xxv line 30 *for* latter *read* letter.
p. xxxvi line 16 *for* जिणेह्रिं *read* जिणेहिं.
 ,, line 30 *for* marking *read* making.
p xxxvii line 3 *for* बभणाजणणबायं *read* बंभणाजणणवाडयं.
p. xxxviii line 9 *for* इणण *read* इणणं.
p. ixl line 18 *for* अद्धगहीए *read* अद्धमागहीए.
p. xl line 9 *for* preaches *read* preachers.
 ,, line 19 *for* Mánáráshṭri *read* Máháráshṭri.
p. 2 line 5 *for* या *read* वा
p 7 line 10 *for* बहूहि *read* बहूहिं.
p. 8 line 16 *for* यसत्थकोस *read* य सत्थकोस-
 ,, line 23 *for* पच्छणेहियछल्लीहि *read* पच्छणेहि य छल्लीहि य
p. 14 line 14 *for* धम्म कहाओ *read* धम्मकहाओ
p. 16 line 22 *for* ·दोहाउ० *read* दीहाउ०
p. 17 line 13 *for* तत्थण *read* तत्थ णं
p. 18 line 13 *for* -ज्ज माणंसि *read* ·ज्जमाणंसि.
 ,, line 15 *for* धारिणी *read* धारिणीए
p. 23 line 10 *for* विलवमाणा *read* विलवमाणी
p. 25 line 16 *for* रायाभिमेयं *read* रायाभिसेयं
 ,, line *for* उवट्ठवेतिं *read* उवट्ठवेंति
p. 29 line 13 *for* भगव *read* भगवं
p. 30 line 16 *for* गतंव्वं *read* गंतव्वं
 ,, line 17 *for* तुयट्टियव्वं *read* तयट्टियव्वं
p. 32 line 5 *for* यसि *read* यंसि
 ,, line 6 *for* सेणूणं सेस *read* से णूणं एस
 ,, line 10 *for* गिम्हा काल *read* गिम्हकाल
 ,, line 11 *for* जेट्ठामूलमामे *read* जेट्ठामूलमासे

p. 32 line *for* पलित्तसु *read* पलित्तेसु
,, line 12 *for* मंडलवाएव्व *read* मंडलवाए व्व
p. 41 line 4 *for* णा *read* णो
p. 43 line 16 *for* संपलियंकनिसण्ण *read* संपलियंकनिसण्णा
p. 51 line 4 *for* गय *read* गया
p. 65 line 2 *for* गयाणं *read* गया णं
p. 66 line 9 *for* पंचलराया *read* पंचालराया
p. 75 line 20 *Insert* न between अफासुयं *and* भुंजिज्ज
,, line 22 *for* असंबुद्धे *read* असंबद्धे
,, line 26 *for* २२ *read* २८
p. 81 line 19 *for* Mahendra *read* Skanda.
p. 86 line 8 § 2 1 *begins with* " Thus, indeed.
p. 120 line 15 *for* clad *read* clothe.
p. 121 line 28 *for* cocuhes *read* couches.
p. 125 line 10 *for* roasaries *read* rosaries.
,, line 28 *for* at *read* as.
p. 846 line 11 *for* full *read* fully.
p. 149 line 23 *for* my *read* may.
p. 151 line 3, 26, 27 Sisupálá read *Sisupála*.
p. 156 line 15 *Read* 'then we...*enjoy*' after ' people; '
in verse 19 instead of verse 18.

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